

BX

1765

.R9

LIBRARY OF CONGRESS.

Chap. Copyright No.

Shelf BX1765

R9

UNITED STATES OF AMERICA.

The Roman Catholic Machine

TURNED INSIDE OUT.

— BY —

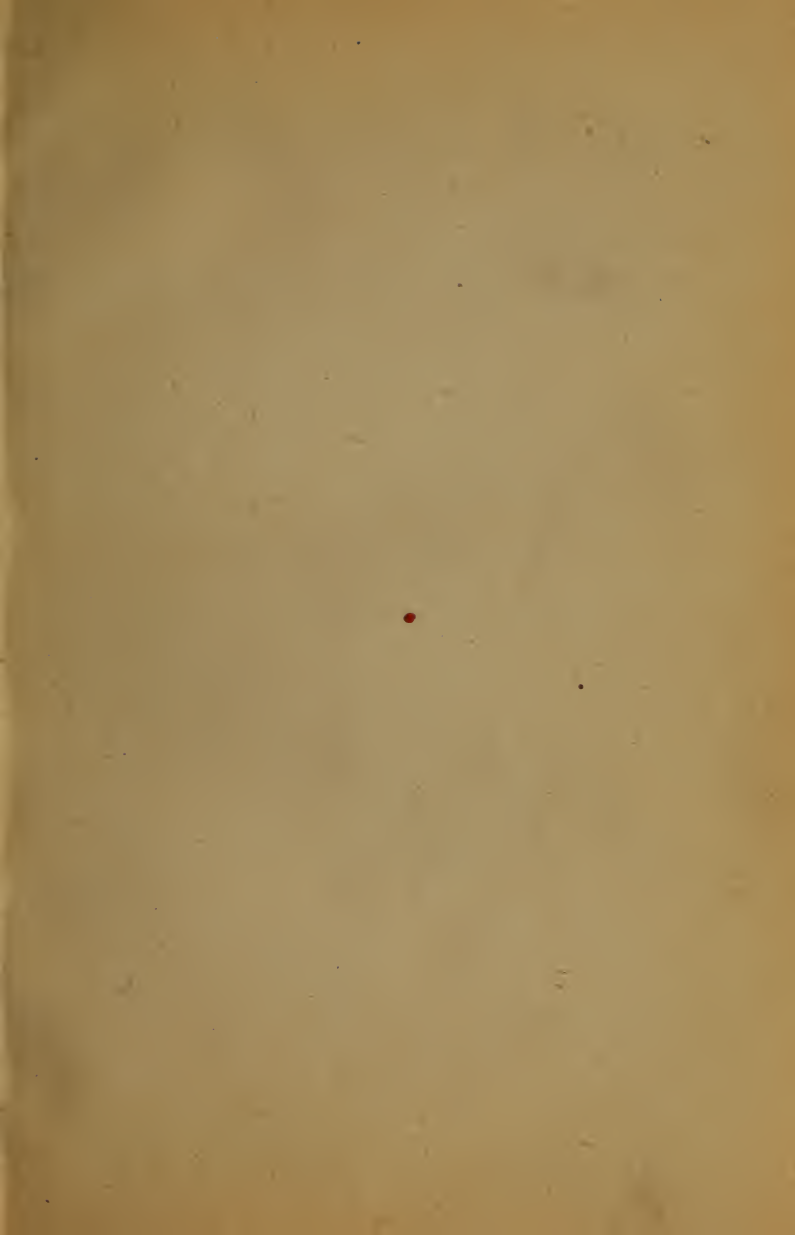
THE CONVERTED ROMAN CATHOLIC,

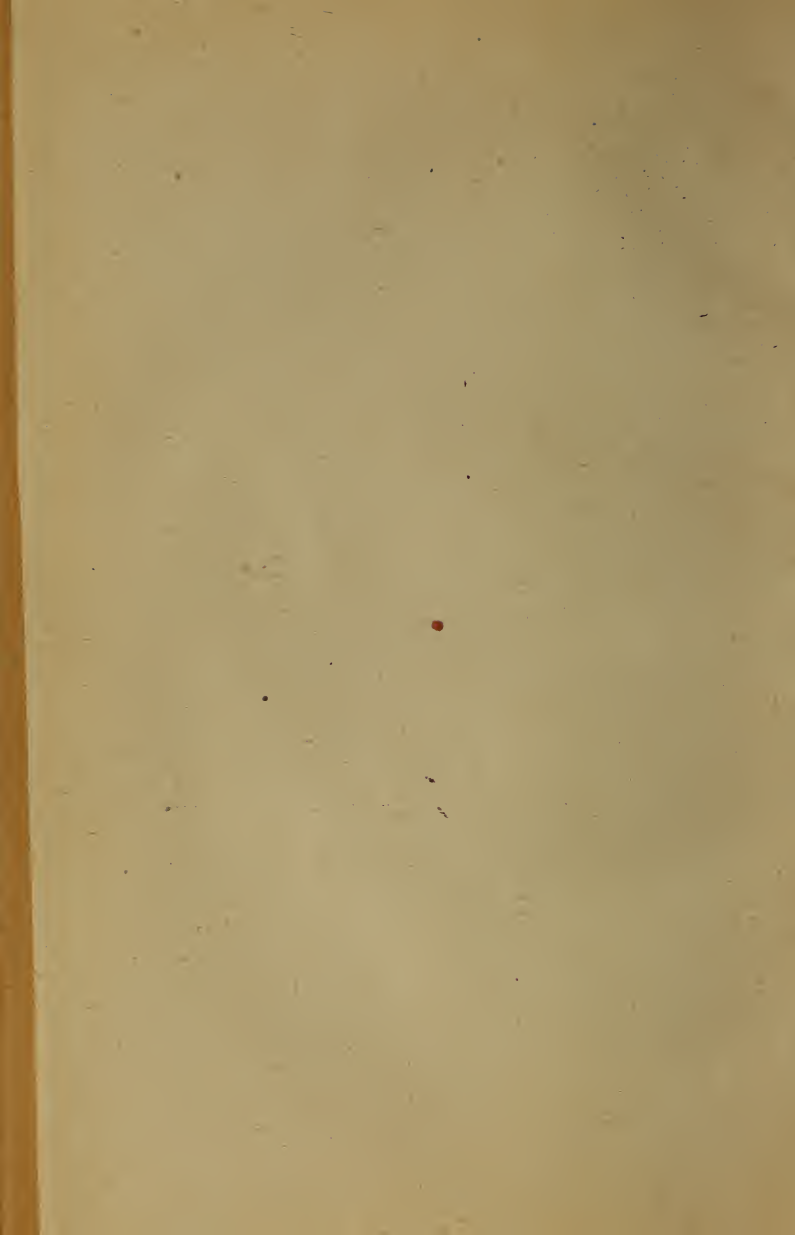
THOMAS RUSH,

Author of "What I Learned from the Bible."

PRICE 25 CENTS.

BOSTON :
SEPTEMBER, 1891.





The Roman Catholic Machine

TURNED INSIDE OUT.

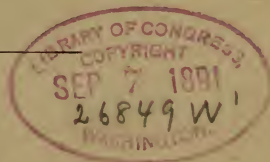
— BY —

THE CONVERTED ROMAN CATHOLIC,

THOMAS RUSH,

Author of "What I Learned from the Bible."

PRICE 25 CENTS.

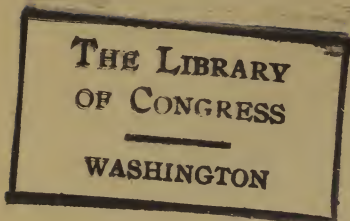


BOSTON :

SEPTEMBER, 1891.

20

BX 1765
. R9



Entered according to Act of Congress, in the year 1891, by
THOMAS RUSH,
in the office of the Librarian of Congress, at Washington.

DEDICATION.

On the 23rd of February, 1884, separated from my dear wife and boy, through the demon strong drink, and anticipating suicide, I carelessly strolled into the North End Mission, 201 North Street, Boston, Mass., where I met that man of God, Rev. Benjamin Luscomb, then missionary at that life saving station, who, in his kind way, pointed me to the loving Saviour, who he told me died that I might live. To him, under God, I owe my salvation, restoration to my dear family, and a happy Christian home. Therefore, to you, my ever dear brother Luscomb, these pages are dedicated.

THOMAS RUSH.

PREFACE.

Dear reader, these pages are presented to you as the result of years of study and silent prayer, hoping that our Heavenly Father may abundantly bless them. My greatest ambition in presenting this book to the public is first, that it may be instrumental in bringing many Roman Catholics out of spiritual darkness into the marvelous light of the Gospel, as it is in Christ Jesus, and secondly, that Christians may see the Roman Catholic Machine in its true light. I have published a portion of the following pages in pamphlet form with gratifying results. All facts given in this book are from Roman Catholic authorities, the Douay Bible (Roman Catholic Version) included. I give place, date, and names, so that I may safely challenge contradiction.

CONTENTS.

	PAGE
DEDICATION,	5
PREFACE,	6
TESTIMONIALS,	9

CHAPTER I.

Why I Left the Roman Catholic Church.—The Pope, Celibacy, the Confessional and Purgatory,	17
---	----

CHAPTER II.

The unblushing Impudence of the "Machine" in trying to destroy our Public Schools.—The Immoral Conduct of the Roman Catholic Priesthood and its Two-faced Hypocrisy,	40
--	----

CHAPTER III.

The Church without a Bible.—Its Godless Teachings.—Its Superstitions.—Its estimate of the Christian Ministry, the Christian people and their Bible,	63
---	----

CHAPTER IV.

The Sacrifice of the Mass.—The Doctrines of the Jesuits.—Papal Decrees, her cruelty toward those who leave her.—Romanism utterly in- compatible with the Law of God,	80
THE POPE'S BLESSING TO BE DREADED,	99
A TERRIBLE RECORD,	101
BISHOP'S OATH,	104
PRIEST'S OATH,	106
JESUIT'S OATH,	107
OATH OF A LAYMAN,	109
OPINIONS OF DISTINGUISHED MEN,	115
AN APPEAL,	121

TESTIMONIALS.

BOSTON, June 18, 1890.

Mr. Thomas Rush, a member of the M. E. Church, duly recommended by his pastor and other ministers of the Gospel, spoke in my church on Sunday evening last to a crowded audience, who listened with deep attention, and were much impressed by his address. Mr. Rush, himself a converted Roman Catholic, handles his subject with clearness and force, but with a real Christian charity so speaks as to disarm prejudice and reach the conscience. Our people would be glad to hear him again.

REV. JAMES YEAMES,

Pastor M. E. Church, Dorchester St., Washington Village.

209 W. Canton St., BOSTON, MASS., June 18, 1890.

Bro. Rush has spoken in the Bromfield Street Church on my invitation, and it gives me pleasure to give the fullest indorsement to the words of commendation written by Bro. Yeames.

REV. GEORGE A. CRAWFORD.

Bro. Thomas Rush gave a lecture on Romanism in the Central M. E. Church, of Lowell, Mass., of which I am pastor. It gives me great pleasure to say that all present, without exception, were greatly edified; the matter of the lecture and the spirit of our brother greatly commended him. I am sure

that any one who will give this dear brother a hearing will confer a great benefit upon themselves.

REV. J. N. SHORT.

F. W. HAGAR, BOSTON, Oct. 20, 1890.

Dear Sir :—Yours of Oct. 20th at hand, and contents noted. In reply would say, it was my privilege to listen to Mr. Thomas Rush, the converted Roman Catholic, the evening that he lectured for the Tabernacle Y. M. I., and it gives me pleasure to say that I was more than entertained. Never have I listened to a more interesting, earnest, and convincing talk than was given on this occasion, and the most beautiful part of it was that it contained so much of the spirit of the Master. Truly "he has been with Jesus and learned of him." The interesting part to me was that his lecture contained so much of the word of God, and that he spoke the word in the name of the Master, which soon told upon his hearers, for at the close of the meeting we had three young men come forward for prayers. Sincerely yours,

N. F. THAYERS,

President Tabernacle Young Men's Institute.

LOWELL, MASS., Sept. 3, 1890.

To whom it may concern: Bro. Thomas Rush, of Boston, spoke in our church last (Tuesday) evening to a large congregation, including quite a number of Roman Catholics. His theme was "The Sacrifice of the Mass, or the Sacrifice of Christ, which?" His address was clear, forceful and admirable in spirit. Bro. Pastors, open to Bro. Rush the door of opportunity. His cause is a great one, and he is worthy.

W. T. PERIN,

Pastor of Worthen St. M. E. Church.

LOWELL, MASS , July 12, 1890.

Mr. Thomas Rush spoke in our church last night. His personal knowledge of Roman Catholicism, his kindly spirit, and his keen Irish wit fit him in a remarkable degree for the work to which the Lord seems to have called him. He is earnest without being fanatical, and strong without bitterness.

ALEXANDER BLACKBURN,

Pastor First Baptist Church.

5 Chardon St., BOSTON, July 10, 1890.

It gives me great pleasure to say that the pamphlet written by Bro. Rush, entitled "What I learned from the Bible," is calculated to do great good among Roman Catholics. I can highly commend it as a useful book for distribution. Allow me to give a word of commendation to the author of it. I believe I never met a more earnest Christian man in my life than Bro. Rush. A few moments' conversation with him will very quickly tell that he is a true follower of the Master, and one worthy of the sympathy and love of all God's people.

REV. JOSEPH SLATTERY,

Converted Roman Catholic Priest.

Mr. Thomas Rush, of Boston, is an ex-Romanist, a good speaker, an earnest Christian and a man of the very best recommendations from Boston clergymen and business men. We know of no public speaker who is more kindly received than Mr. Rush.
—*British American Citizen.*

We have recently had a very interesting interview with Mr. Thomas Rush, the converted Romanist. He has the endorsement of many clergymen; the

universal testimony is, that his addresses are very effective. Mr. Rush's kindly spirit and unobtrusive manner, make him a general favorite.—*Woman's Voice and Public School Champion.*

Thomas Rush, an ex-Romanist, lectured to a crowded house last Monday night; many could not gain an entrance. He is an Irishman with a very pronounced brogue, and is one of those witty kind one often reads about. He will speak again next Monday evening in Society Hall.—*Everett Free Press.*

WOLLASTON, MASS., June 9, 1891.

DEAR BROTHER RUSH: The people of my congregation were pleased and profited by your lecture Sunday evening, May 31st. We admire your fearless, honest, earnest, Christian manner of dealing with your great subject. May the Lord use you in bringing many souls from darkness to light.

Fraternally,

LUTHER FREEMAN,

Pastor M. E. Church.

LOWELL, July 8, 1890.

On the evening of Sunday, June 23rd, Mr. Thomas Rush gave his reasons for leaving Rome, to a large audience. There were a number of Roman Catholics. I have no hesitancy in endorsing Brother Rush as an honest, Christian man.

REV. LUTHER BARRETT,

Pastor Fifth St. Baptist Church.

CLIFTONDALE, MASS., July 7, 1890.

I have read with much interest a pamphlet written and published by Mr. Thomas Rush, the converted Roman Catholic, entitled, "What I Learned From

the Bible." Mr. Rush displays an excellent knowledge of the Roman system, and by apt and striking quotations from the word of God, portrays its glaring inconsistencies. I hope that this pamphlet will meet with the large circulation it deserves, and that Mr. Rush may receive every encouragement in his good work.

J. B. DALY,
Converted Roman Catholic Priest.

PROVIDENCE, R. I., Jan. 26, 1891.

Evangelist Thomas Rush has spoken twice for us in Music Hall. It gives me great pleasure to add that both his lectures were enthusiastically received.

REV. E. G. WESLEY,
Chairman of Meetings.

HOLLISTON, MASS., Dec. 23, 1890.

DEAR BROTHER RUSH: Our people were more than satisfied with your lecture here on Sunday evening, the 14th inst. Your coming arrested the attention of our citizens, and brought out a full house. The telling facts presented, the spirit of love displayed, made a profound impression upon them, many of whom at the close of the meeting and since, expressed a desire to have the lecture again at an early date.

J. H. EMERSON,
Pastor M. E. Church.

WILMINGTON, MASS., Dec. 7, 1890.

To whom it may concern: Brother Thomas Rush, of Boston, recently lectured in our church on Romanism. The lecture was both instructive and entertaining. I commend Brother Rush to anyone need-

ing his services, as a sincere, consecrated, Christian man, and worthy your consideration.

WM. A. THURSTON,
Pastor M. E. Church.

NAHANT, MASS., Sept. 19, 1890.

Mr. Thomas Rush, of Boston, spoke to my congregation on Sunday evening, Sept. 14. I take pleasure in commending Brother Rush as an earnest speaker. The large congregation that heard him were well pleased.

J. C. WILLETTS,
Pastor M. E. Church.

ROCKVILLE, R. I., Feb. 17, 1890.

We had the pleasure of listening to Brother Thomas Rush, of Boston, Mass., on the evening of February 16. Brother Rush spoke with great freedom and earnestness, and the congregation was greatly pleased with the effort. He held the audience for an hour in rapt attention. He is a man of excellent spirit, and at once gains the confidence of his hearers. All hail to such men!

A. MCLEARN,
Pastor Baptist Church.

PROVIDENCE, R. I., Dec. 24, 1890.

Thomas Rush on "the Bible." Although the audience at Music Hall on Sunday last was not as large as usual, it was most appreciative, as the wit and eloquence of Mr. Rush, of Boston, seemed to strike a responsive chord in the nature of his listeners. He is an Irishman, with the deep, impulsive nature of the true son of the sod. The audience that greeted him was not large, but should he ever

speak from this platform again, Music Hall will not hold the crowd that will surge to hear him. At the close of his lecture the applause was so deafening and prolonged that Mr. Rush had to return and speak for fifteen minutes longer.—*Special correspondent to British American Citizen.*

HOPE VALLEY, R. I., Feb. 19, 1891.

Brother Thomas Rush, of Boston, Mass., gave two very interesting lectures in our church. I was very much interested while listening, not only in the subject but the speaker. His whole soul is in the work, and his aim is not to put down the communicants of the Roman church, but to be faithful to his convictions as a converted man, and declare the truth as it is, hoping that by so doing he may become the instrument in God's hands of winning souls to the faith as it is in Christ Jesus. I heartily indorse him in his work, and trust that all who are interested in the welfare of our glorious country, will lend a listening ear and helping hand to our brother, that the great work may go on until every American citizen shall be able to see the true position of the Roman Catholic Church to our free public institutions. God bless Brother Rush in his work, is my prayer.

J. HARDING BAKER,

Pastor M. E. Church.

CHAPTER I.

WHY I LEFT THE ROMAN CATHOLIC CHURCH.

THE POPE, CELIBACY, THE CONFESSIONAL AND PURGATORY.

My reasons for leaving the Roman Catholic Church were many. Some of them are not fit for publication. None but those who have been in that "Sentry Box of Hell," commonly called the confessional, could believe or understand them. Many years ago, when a very young man, I madly loved my native land, which brought down upon my head, like thousands of other young men, the curse of the Roman Machine. I began to ask myself, "My God, is it a sin for one to love his native land?" and reason would at once tell me that it was not. I did not then know anything about the words of the Psalmist: "If I forget thee, Oh Jerusalem, may my right hand forget its cunning;" but I knew enough of history to convince me that the Machine wanted to keep us in slavery. I knew that there was an Englishman by the name of Nicholas Breakspeare (Pope Adrian IV.) who did not know who his father was until he

was twenty-four years old, and that this very man sold my native land and its inhabitants to old King John II of England, for a penny a head, thus taking away from the Irish race everything that was dear to them, especially the simple religion of the Lord Jesus Christ, planted there by St. Patrick. Then again I began to doubt the Roman Catholic burial service. I thought that God ought not to keep a man out of Heaven because he was poor. Dear reader, let me explain this to you according to the teachings of the Machine. No man nor woman can go to Heaven without going through the purifying fire of Purgatory. I will explain this gold mine of Romanism further on. The principal things that shook my faith in the Roman Catholic religion were the confessional and the immoral and high living of its priests. The confessional always left a plague spot upon my memory; I often asked myself, "Can this be of God?" and reason would answer at once, No; such criminal conversation is of the Devil. Oh, my Christian mothers, did you ever think of this cess-pool of iniquity? Christian fathers, have you ever thought of this abomination?

Oh, my brothers, this is a disgrace to civilization, and laws should be enacted for its suppression. Hogan, himself once a Catholic priest, says: "Though a married man, I would blush to mention the least of them. I cannot even think of them

without a downcast eye and crimson cheek. My own wife could tell you that she had been asked questions in the confessional that she did not understand until she became a mother."

Is it any wonder then, that houses of ill-fame are crowded with Roman Catholic girls? I answer, no; the wonder is that there are not more of them, fed as they are upon such criminal conversation. If any one doubts my statements let them consult the acknowledged Theologians of Rome,—Dens, Kendrick and others,—and I am satisfied that you will do as I have often done, throw them down in disgust and come to the conclusion that the Devil must have been at the elbows of those monsters in the shape of man when writing such filth.

A near friend of mine, a D. D. in the Methodist Episcopal Church, when speaking to him upon this subject a short time ago, said to me, "Brother Rush, we have many men in state-prisons for distributing obscene literature that is very mild when compared with the Theology of Rome." I will dismiss this subject of the confessional at present, as I am to speak of it again from the light of the Blessed Gospel as it is in Christ Jesus.

Dear reader, I have been talking to you as one who has spent thirty-six years of his life a dupe to the dark superstitions of the Roman Catholic Machine, and will now write as a young student of God's word, and ask your sympathy and prayer that

God may bless me in my labors. Somebody has truly said that the pope is an enraged wolf, against which the whole world should rise, without waiting for a magistrate's warrant, and I say amen.

Let us first ask by whom was the Pope appointed head of the Church? Let God speak and man listen. The Bible alone is competent to solve this question. Well, what does it say of the Pope of Rome? Does it favor the claims of Leo XIII? With remarkable clearness the Bible teaches that Jesus Christ, not the Pope, is the only head of the true church.

This assertion is satisfactorily settled by the following passages:

Eph. 1. 22 : And he hath subjected all things under his feet; and hath made him head over all the church.

Col. 1. 18 : And he is the head of the body, the church.

Eph. 5. 23 : Because the husband is the head of the wife, as Christ is the head of the Church.

1 Tim. 6. 15 : Which in his times he shall show, who is the blessed and only mighty, the King of kings and Lord of lords.

Thus there is a head, but it is Jesus Christ, and not Pope Leo XIII. The Saviour has never established any man to be his representative upon earth, nor given any orders to anybody to appoint one for him. On the contrary, he positively said to his disciples that he would have no pope, master or

ruler among them. Nowhere can we see that this command was revoked afterward.

Matt. 23. 8-12: But be you not called Rabbi, for one is your Master, and all you are brethren; and call none your Father upon earth, for one is your Father, who is in Heaven. Neither be ye called masters, for one is your Master, Christ. He that is the greatest among you shall be your servant, and whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted.

Oh, what a contrast between the lowly Jesus and our past and present popes. Listen to the words of Jesus to such as pretend to follow him. Allow me to call your attention to the 10th chapter of Mark 42d and 43d and 44th verses.

But Jesus called them to him and said unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them, but so shall it not be among you, but whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be servant of all.

1 Peter 5. 1-3: The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensample to the flock.

Priests, bishops and Popes pretend to prove the apostle Peter was established Pope, and that he is

this rock upon which the church is built, by these words of Christ.

Matt. 16. 18: "Thou art Peter, and upon this Rock I will build my church, and the Gates of Hell shall not prevail against it." Examine this passage in connection with the two preceding verses, and you will see that it means nothing of the kind. In the 16th verse Peter exclaims, "Thou art Christ, the Son of the living God." The Saviour, hearing this forcible and astonishing declaration of his faith, tells him, "Thou art Peter, and upon this rock I will build my church." Observe that he does not tell him: "Thou art Peter, and upon thee, Peter, I will build my church." But upon this rock, that is to say, upon Christ, the true rock, the object of the confession he has just made. Such is the real signification of this passage. No, the church is not built upon the apostle Peter, but upon this rock, which is Jesus Christ; in short, Peter has not been the first pope, nor the foundation of the Church. This rock of Peter I found to be nothing but a soap-stone, and a very slippery one at that. Now read what the Bible says on this question :

Cor. 3. 11: For other foundation no man can lay but that which is laid, which is Christ Jesus

Eph 2. 20-21: Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building being framed together groweth into a holy temple in the Lord.

Again, we have the testimony of Peter himself: 1 Peter 2. 4 : "Unto who mcoming, as to a living stone, rejected indeed by men, but chosen and made honorable by God." Thus according to the Holy Scriptures there is no pope, master or ruler among the children of God besides Jesus Christ. Now what are you going to do with the Pope of Rome? Simply nothing more nor less than to leave him just where he is, and consider him neither more nor less than any other sinful man. If you think that he is the head of christianity, be deceived no longer, my dear Catholic reader, for he is only the head of Romanism, and what Romanism was in the past and is to this present day, the blood of the martyrs can answer for the past, and its attacks upon the grandest system of education the world has ever known,—your public schools—can and will answer for the present. Christ, the only true head of the Christian Church, is infallible, and has always been so, but can we say this of the Pope of Rome? No; emphatically no. His infallibility is a very modern invention. This ungodly and unscriptural doctrine was declared on the 13th of July, 1870; not by the supreme authority of God, or of the Holy Scriptures, but by the feeble voice of a council of sinful men assembled in the Vatican. Now my Roman Catholic reader, if you can believe this twenty-two years old infallibility, I cannot. It is too absurd and too false. It takes, or attempts to take, away from God

that honor which to him alone belongs, and should not be tolerated outside of a lunatic asylum. Infallibility is not of the earth, nor in the hearts of men. The Bible is explicit on this point.

Rom. 3. 4, 12: But God is true, and every man a liar; all have turned out of the way; they are become unprofitable together; there is none that doeth good; there is not so much as one. James 3. 2: For in many things we all offend. 1 John 1. 8: If we say we have no sin we deceive ourselves, and the truth is not in us.

For my closing words upon this subject let me read the Apostle Paul's opinion of the Pope of Rome, of his destiny, and of his followers; nothing harder, but nothing truer.

2 Thess. 2. 3, 4, 7-11: Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition who opposeth, and is lifted up above all that is called God, or that is worshiped, so that he sitteth in the temple of God, showing himself as if he were God; for the mystery of iniquity already worketh, and then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming; him, whose coming is according to the workings of Satan, in all power and signs and lying wonders, and in all seduction of iniquity to them that perish, because they received not the love of the truth that they might be saved: therefore God shall send them the operation of error to believe lying, that all may be judged who have not believed the truth, but have consented to iniquity.

Having partly shown the novelty of this infallibility of his Royal Highness, the Pope of Rome, and all his predecessors, even though they should be short taken in a procession like Pope Joan, it is a laughable thing to hear of a pope giving birth to a child in a procession, but such is a notorious fact, and yet they are infallible; but this fact must have its origin in the confessional, of which I will write later on.

Knowing from personal experience, and from facts that I shall present as I advance, of the immoral conduct of the Roman Catholic Machine and their objections to married life, I will call your attention to what the divine word has to say about this blessed institution, Matrimony. Heb. 13. 4: "Marriage is honorable in all." This blessed declaration takes in all, priests, ministers, bishops and pope. Where is it taught in the word of God that priests and bishops must not marry? The teachings of the Bible, from beginning to end, favor marriage of all men, but especially of priests and bishops. Read the following passages, and you will see whether it is better to have a married or unmarried ministry. We read in Gen. 2. 18: "And the Lord said, it is not good for man to be alone." But the Machine says, "We don't care what the Lord says, we are going to do as we like. If we wish to have a handsome housekeeper or a pretty niece to grace our home it is none of the Lord's business." Let us see

what the apostle Paul has to say upon this subject. 1 Tim. 3d chapter and first five verses. Don't forget, my Roman Catholic reader, that this solemn declaration can be found in your Douay Bible. I beseech you, seach it and see for yourselves.

This is a true saying, if a man desire the office of a bishop, he desireth a good work. 2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. 3. Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous. 4. One that ruleth well his own house, having his children in subjection, with all gravity. 5. For if a man know not how to rule his own house how shall he take care of the Church of God.

And again in the 4th chapter of the same book, first two verses and the first clause in the third.

Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. 3. Forbidding to marry.

Let us pause, gentle reader, and consider this sweeping condemnation: let us briefly look at the 1st chapter of Titus, 5, 6, 7 verses.

For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having children not accused of riot or unruly. 7. For a bishop must be blameless, as the steward

of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.

It is certain that some of the apostles had wives, nevertheless they were holy men, and sent of God to preach the gospel to perishing sinners. Christ never made celibacy a condition to his sacred ministry. This, we have been told in Timothy, is a doctrine of the Devil. Now turn to first Cor. 9. 5-6.

Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas or I only and Barnabas? Have we not the power to do this? Matt. 8. 14: And when Jesus came into Peter's house he saw his wife's mother lying and sick of a fever.

Now, in order to prove beyond all doubt that ecclesiastical celibacy is far from being a divine institution, let me repeat the words of St. Paul and tell you that is a doctrine of the Devil. "It is hard, but it is true;" those are the words of the great and fearless apostle. Enough; it is satisfactorily established that the celibacy of the clergymen of Rome finds no basis in the Holy Scriptures. If you consult ecclesiastical history, you will find that it was invented or declared an article of faith in the tenth century. Therefore, without fear of being contradicted, except by ignorant persons, I declare it a human invention. It was never taught by Christ nor his apostles. Roman Catholic laymen ought not to ignore this important truth. Before the tenth century, priests, bishops and popes had wives and

children. In the canon law of the church of Rome, a long list of popes is given who were either sons of popes or of bishops ; as for instance, Boniface I, Felix III, Adrian II, Agapetus I, Agapetus II, and several others. Many councils mention the wives and children of bishops then ; they were right, because they followed the teachings of the Holy Scriptures. Now they are wrong, because they transgress God's commandments and submit to the traditions of men. But who authorized them to make this change? No human organization nor power, however great it may be, has any right to formulate dogmas contrary to Christ's dogmas, or to make the least change in God's laws or in the Saviour's precepts.

John 15. 14: You are my friends if you do the things that I command you, saith the Lord.

Once more I wish to call your attention to the recruiting office of his satanic majesty, the confessional. Was confession instituted by Christ and practiced by the apostles? I answer, no ; emphatically no. Confession was neither taught by Christ nor practiced by the apostles ; this invention is the outgrowth of several centuries of darkness and ignorance. Towards the end of the second century, when a member of the church committed a grave sin, he was obliged to confess it before a meeting of the whole church ; but in 450, under Leo I, Bishop of Rome, this public confession became private, and in 1215, the Council of Lateran, gathered by the

order of Pope Innocent III, declared private confession an article of faith. If you doubt this statement consult ecclesiastical history and satisfy yourself. Open the Bible ; does it teach that we must confess in the ears of the priests? No ; but to God alone. God alone through Jesus Christ can give us absolution of our transgressions, and that without the assistance of priest or minister. Read these few passages, and you will see to whom the true confession must be made. Certainly you will not say that it is to the priest or pope or any of his cardinals :

Luke 5. 18-24: And behold men brought in a bed a man who had the palsy, and they sought means to bring him in and to lay him before Him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof and let him down through the tiles, with his bed, in the midst before Jesus, whose faith when he saw, he said, "Man, thy sins are forgiven thee;" and the Scribes and Pharisees began to think saying, "Who is this who speaketh blasphemies? Who can forgive sins but God alone?" And when Jesus knew their thoughts, answering, he said to them, "What is it you think in your hearts? Which is easier to say, thy sins are forgiven thee, or to say arise and walk? But that you may know that the son of man hath power on earth to forgive sins," he said to the sick of the palsy, "I say to thee, arise, take up thy bed and go into thy house."

I John 1. 9 : If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Acts 5. 31 : Him hath God exalted with his right hand to be the prince and saviour, to give repentance to Israel and remission of sins.

Matt. 11. 28 : Come to me all you that labor and are heavy laden, and I will refresh you.

Acts 8. 22 : Repent, therefore, of this thy wickedness, and pray God, if, perhaps, the thoughts of thine heart be forgiven thee.

Luke 23 42 : (The dying thief.) And he said unto Jesus, " Lord, remember me when thou comest into thy kingdom."

Luke 18. 13 : And the publican standing afar off would not so much as lift up his eyes towards Heaven, but struck his breast, saying, " Oh, God be merciful to me a sinner.

Psalm 50. 1, 4, 6 : Have mercy on me, O God, according to thy great mercy, and according to the multitude of thy tender mercies, blot out my iniquities. Wash me yet more from my iniquity and cleanse me from my sin. To thee only have I sinned and have done evil before thee.

There is not a single word in the Holy Book which commands, suggests or approves of confession to the priest. God has never given authority to any mortal being to know the secrets of the heart. Who shall dare to say that it is not absurd, even shameful, for a married woman or a young lady to reveal all her sins by thoughts, by desires, by words and by actions, into the ears of a sinful man, often more corrupt than the one who confesses to him ? Do not be deceived. Religion does not consist in such indecent and criminal conversations. It is only

by kneeling before God with contrite spirits, that we can receive absolution of our sins. To kneel before priests and confess to them and call them "fathers," is nothing less than degrading to man and insulting to God, who forbids all these things in his word. Not only the Bible is against this iniquitous practice, but even reason. A man kneeling before a man! Have you ever thought seriously about this?

Acts 10. 25-26: And it came to pass that when Peter was come in, Cornelius met him, and falling down at his feet, adored; but Peter lifted him up saying, "Arise, I myself also am a man."

Rev. 22. 8-9: And I, John, who have heard and seen these things, and after I had heard and seen, I fell down to adore before the feet of the angel who showed me these things. And he said to me, "See thou do it not, for I am thy fellow servant; adore God."

Matt. 23. 9: And call none your father upon earth, for one is your father who is in Heaven.

The Romanists make a great noise about the words of our Saviour in John 20. 23: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." Well, what do these words teach, confession to a priest? Not at all; they simply mean that Christ gave to his disciples the power and authority to preach the gospel, which, if accepted, forgives, remits, saves; or if rejected, retains, binds or looses sinners. This they did, and nothing more.

We find in Acts 10. 43: "To him all the prophets give testimony that by his name all receive remission of sins who believe in him;" and in the 13th chapter of the same book, 38th verse: "Be it known, therefore, to you, men and brethren, that through him forgiveness of sins is preached to you."

Let me quote once more from Luke 24. 46-47: "Thus it behooved Christ to suffer and to rise again from the dead the third day, and that penance and remission of sins should be preached in his name among all nations." You cannot find a single place in the New Testament where an apostle or minister of Christ took upon himself to absolve, pardon or forgive any one. God alone can absolve, condemn or save. One more remark: These words, "Whose sins you shall forgive they are forgiven them; and whose you shall retain they are retained," were addressed not only to the apostles, but to the disciples and men and women to the number of 120 in Jerusalem. Compare the 20th chapter of John with the first and second chapters of Acts; thus the same power is given to all Christians. The Bible and ecclesiastical history are witnesses that auricular confession and absolution by the priests are nothing else but an infamous imposture. Therefore, let us all, instead of going to the confessor, go to God through the merits of Christ, and say, "Forgive us our sins," Luke 11. 4. This is the truth, not as it

comes from the Pope of Rome, but as it comes from Christ, who redeemed us from our sins on Calvary.

Now, my dear Catholic reader, what are you going to do, believe God's infallible word, or your self-made infallible Pope? Bring this solemn thought before you. Where shall I spend eternity? You cannot plead before the judgment throne of God that you did not know the facts in the case. You have been told according to God's word the right way, and may the dear Jesus who died for you and for me, grant that you may be on his side.

Another of the satanic doctrines of Rome is Purgatory. I ask, is the doctrine of Purgatory a human invention, or was it taught by Jesus Christ and his apostles? It is my purpose to prove to you that it is like all the rest of the teachings of the Romish Church, simply the invention of sinful, wicked men. In the first place we must know what that place commonly called Purgatory is. Having never been there, and finding nothing in the Bible about it, I am obliged to ask the Roman Catholic Machine to enlighten you upon this strange and mysterious place. The Catechism of Quebec, published with the approbation of the first Provincial Council, reveals the whole thing with perfect knowledge. Purgatory, says the infallible catechism, is a place of suffering where the just go after death in order to finish the expiation of their sins before entering into Heaven. My Christian reader, I appeal to your

judgment, you who are conversant with God's word, is this not blasphemy? Is this what God promises the just, send them to be tormented and purified in a second-hand Hell? Away with such nonsense. It is a lie on the face of it. In the Holy Scriptures God speaks of the existence of Heaven and Hell, but he does not say a word of the existence of Purgatory. Would it be possible that he had entirely forgotten to mention, even once, the existence of a place so important for the Roman Catholic Church? The silence of the Bible on this question is very eloquent. It demonstrates, beyond doubt, that it is not by the means of Purgatory that hearts are purified from evil. If there were such a purifying place, the Bible would certainly speak of it, but if the Bible is silent on Purgatory, it is not silent with reference to this truth, that it is only the precious blood of Christ that purifies from all sin. Here are passages that you can compare with the teachings of the catechism:

Rom. 5. 9 : Christ died for us, much more therefore being now justified by his blood, shall we be saved from wrath through him.

Rom. 8. 1 : There is now therefore no condemnation to them that are in Christ Jesus.

1 John 1. 7 : The blood of Jesus Christ his Son, cleanseth us from all sin ; and in the 9th verse, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity.

Are not all these passages sufficient to convince us that Christ alone is the only means by which we

can be made fit subjects for Heaven, without passing through the imaginary purifying flames of Purgatory? How ridiculous and absurd it is then to speak of Purgatory when the New Testament is so explicit in teaching us that we are entirely sanctified by Christ. If Jesus Christ sanctifies, he sanctifies perfectly or not at all. Now bring your priest or bishop and let them show me, in the word of God, a single passage that teaches us that after death the just go to Purgatory in order to finish the expiation of their sins before entering into Heaven.

Nowhere does the Bible speak of a middle state of temporary punishment, but it says that after death the righteous enter into the joy of everlasting rest, and not to a place of suffering and woe. When the Christian leaves this world he goes to be with Christ, a thing by far the better. We are told in Luke 23. 43 :

And Jesus said to him (the dying thief on the cross), "Amen ; I say to thee, this day thou shalt be with me in paradise."

And again we find in 2 Cor. 5. 8 :

We are confident and have a good will to be absent rather from the body, and to be present with the Lord.

And once more let us go back to Luke 16. 22-25 :

And it came to pass that the beggar died and was carried by the angels into Abraham's bosom ; and the rich man also died, and he was buried in Hell ; and lifting up his eyes when he was in torments, he

saw Abraham afar off, and Lazarus in his bosom, and he cried and said, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame." And Abraham said to him, "Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things, but now he is comforted and thou art tormented.

Rev. 14. 13 : Blessed are the dead who die in the Lord, from henceforth now, saith the spirit, that they may rest from their labors, for their works follow them.

Jesus Christ and the apostles never taught the existence of Purgatory. The existence of this strange place was first promulgated in the fifth century. The idea of Purgatory was developed in the darkness of the middle ages. In 1438 the Council of Florence dared to declare it an article of faith, so it took nine hundred years to complete this gigantic work of making a purgatory. It was certainly quite an invention for these dark and ancient days, but what was the purpose of the Roman Catholic Machine in imagining and preaching the existence of such a place? To make money and become rich is my answer. It is an undeniable fact, according to their teachings, that no one can get out of that hot place before some generous friend or relation pours dollars upon dollars into the priest's long and bottomless purse. When a poor man dies, if he does not leave behind him some money or good friend to as-

sist him, he must wait for the resurrection of the dead in Purgatory, but when a rich man dies, with his money he can get out of Purgatory immediately. Happy are the wealthy with the priest, but woe unto the poor. No money, no Heaven; no money, no christening; no money, no marriage; no money, no pews in the church; no money, no burial; no money — you can get nothing from this machine of the Devil.

Who can deny that the Church of Rome is not a money making concern? Like all other earthly transactions, the more money you have, the more of their stock in trade you can have. Dear reader, believe me, if Purgatory were a divine institution it would not swallow up so much money extorted from the poor, the widows and the orphans. What a system of robbery! No! No! Salvation cannot be bought; the sinner can be saved without giving a cent. Eternal life is a gift. Oh! what a blessed promise made by the dear Saviour of mankind. Let us look at the 10th chapter of Matt. 7th and 8th verses, and going, preach, saying, "the kingdom of Heaven is at hand, heal the sick, raise the dead, cleanse the leper, cast out devils, freely have you received, freely give."

Now, I ask any candid Roman Catholic, what can you get freely from the priests and bishops of Rome? I answer without fear of contradiction, nothing, unless it is their curse, and in this they are experts.

You may read Billingsgate or Bidly Moriarty's attack on Daniel O'Connell in the fish market in Dublin, but I tell you candidly that they are very mild when compared with an infuriated Roman Catholic priest. Further on I will give you a few samples of their curses, in order to show you a little more of this modern Sodom. Let me call your attention to Matt. 11. 5 :

"The poor have the gospel preached to them."

Glory be to God, they have, but not in the Church of Rome. Roman Catholics have the doctrines of pagan Rome preached to them, but not the word of God. Again we find, Acts 8, 19-20, a declaration made by Peter himself, that ought to suffice to put an end to this gigantic fraud, Purgatory. Listen, my Roman Catholic reader: "But Peter said to him, keep thy money to thyself to perish with thee, because thou has thought that the gift of God may be purchased with money." Take this thought with you, and when you see a Douay Bible, find out for yourself. Let me give the chapter and verses again: Acts 8th chapter, 19th and 20th. Read them, then ask your priest if they are true. He certainly must answer in the affirmative. Then ask him what is the use of paying for the souls in Purgatory, if the gift of God cannot be purchased with money. You will also find in Rev. 22. 17 :

"And he that will, let him take of the water of life freely."

Oh, what a glorious offer! He that will, let him take of the water of life freely, without money and without price. Anything contrary to this teaching is the work of the Devil. We find in Eph. 2. 8-9, the following:

For by grace you are saved through faith, and that not of yourselves, for it is the gift of God, not of works, that no man may glory.

You see it is not by works we are saved; especially by works of priests, who very often are more sinful than ourselves. Did you ever think seriously upon this subject? Admitting the existence of Purgatory, do you think it is fair or God-like for the poor soul who has no friends to pay for masses for him, to remain in torments until the morning of the resurrection? Is this what our loving Heavenly Father put us in this world for? Oh, what did our dear Saviour die for? Let the Catholic priest answer. One more Bible quotation and I am done with Purgatory:

1 Peter 1. 18-19: Knowing that you were not redeemed with corruptible things as silver or gold, but with the precious blood of Christ as of a lamb unspotted and undefiled.

Now, my dear Roman Catholic reader, I hope that I have proven to you clearly from your own Bible that Purgatory has no existence beyond the bottomless purse of your priests. Therefore, I pray you not to allow yourselves to be any longer deceived.

CHAPTER II.

THE UNBLUSHING IMPUDENCE OF THE MACHINE IN TRYING TO DESTROY OUR PUBLIC SCHOOLS.

THE IMMORAL CONDUCT OF THE ROMAN CATHOLIC PRIESTHOOD AND ITS TWO-FACED HYPOCRISY.

Dear reader, it is not because of any trouble that I might have with the Roman Catholic Church that I make the sweeping charges against her that I am about to do. It is my sincere love for truth and justice that compels me to expose the worst ism that has ever cursed God's footstool. It has been the curse of every country that it has ever gained political power in, and it is the curse of this glorious Republic today. My only living boy was born in this country. He is getting a grand education. How, then, can I, as a christian citizen and father, seal my lips and close my eyes to the damnable doctrines of Rome. I cannot, and if I could, I would not. I cannot compromise with sin of any kind. I have just said that the Roman Catholic Church is a curse to this country. You have only to consider the stand that this machine has taken to ruin your pub-

lic schools. It is a notorious fact that a large number of Roman Catholics very often ask the question, is it fair to condemn us all because of the hasty remarks made by a few priests? This is a fair question, and is worthy of our most earnest consideration. In the first place, we have numberless Roman Catholic laymen who are far above their church, but they dread ex-communication, and if business men, they dread the "boycot." Secondly, they do not fully understand the Ecclesiastical Machine. To those, we would say, "Brothers, we do not condemn you ; God forbid? We pray without ceasing for you that our Heavenly Father may open the eyes of your understanding, that you may see what a slave you are to those wicked, godless men, commonly called the Church. But I do denounce the Roman Catholic Priesthood, who are sworn to a man to destroy our public schools. It is not as Roman Catholics claim, and even weak-kneed Protestants admit, that only a few hot-headed priests take part in. Gentle reader, this is a delusion. There is not a priest in Christendom that would not hail the call from the Vatican to burn your schools, your churches, your homes and yourselves. This would be repeating history.

It is my purpose to prove to you in these pages that she is the sworn enemy of your public schools and free institutions. I have before me a book called "Judges of Faith," compiled by father Jen-

kins, and published by Murphy & Co. of Baltimore. This book and its compiler has received the special blessing of Cardinal Gibbons; it has the approval of 380 of the highest dignitaries of the church of Rome; it has the approval of 21 plenary and provincial councils, six or seven Diocesan synods, two Roman pontiffs, two sacred congregations of some twenty cardinals and pontifical officials, seven single cardinals, who with thirty-three archbishops, make forty primates and metropolitans; finally, nearly eighty single bishops and archbishops deceased or living in the United States. Thus, you see, my dear reader, that it is not a matter to be laid at the door of a few priests. Now, let us see what this infallible book has to say of a school system that is the admiration of the world, save the old man of sin who sits on the Tiber. On page 10 we are told that the public schools are avowedly religionless, even godless institutions, leaving out in their teachings the very foundation of Christianity; that there is one God, and that he has established one true church, in which and by which alone, all men are to be saved that are saved. What blasphemy this doctrine is! What St. Paul would call a doctrine of the Devil. The inspired word tells us that Jesus Christ is the true Saviour of mankind. Mr. Jenkins tells us that the Roman Catholic Machine is the only way to get to Heaven. Wonderful revelation! Page 14: "What is the very reading of the Bible in our city schools but

an attempt to pervert the hearts of our Catholic children, for to tell the truth, this pretended Bible is nothing more nor less than the edition of King James." Ah! Holy Father Jenkins, this is where you show your weak point in your objection to having the Bible read in the schools. Did you, or the Machine of which you seem to be the safety valve, ask for the reading of the Douay version? Not at all; because one version paints you as black as the other, as I shall prove in another chapter. On page 16 we are told that another evil following from the attendance of Catholic children on schools of public instruction, is the constant association with ill-bred, unbelieving and immoral companions. This "Rev. Bacchus" must have the cheek of a "canal horse" or a "government mule" to thus insult your sons and daughters here in your midst. Did I call him a Rev. Bacchus? Yes, I did; and no man in his sober senses, outside of a lunatic asylum, would make those charges on one page, and the following confession on the opposite page, 17. Read and think for yourselves. It is well, says this "Judge of Morals," to confess that Catholic children are often the ring-leaders of the youthful scoundrels, bullies over their companions, and the "terror" of neighbors. I know that they are a "terror."

If you were to ask the superintendent of the Little Wanderers' Home when on Baldwin Place, Boston, he could tell you something about the Roman Cath-

olic schoolboys of St. Mary's, under the holy guidance of Father Byrne.

On page 32 he tells us that to eat, drink and be merry, to-morrow we die, is a fit escutcheon for every public school door. No, Mr. Jenkins, we deny this. There is a proper place for all things. This should be hung on every Roman Catholic parsonage with its well-stocked wine cellar and its buxom maids. On page 39 we are told that all free thinkers, secularists, atheists, members of the International Society, communists, socialists and whatever is wicked, perverse and impious, is on the side of the secular system of education. On the opposite, we have, says this "Judge," the Pope, all the bishops and all true Christians (Roman Catholic of course).

Yes, indeed ; Priest Jenkins has all those on his side, and a great many more that he has not mentioned, but which I feel called upon to give to my readers. He has on his side the rum seller, the majority of criminals, the prize fighters, the gamblers, the keepers of dance halls and houses of ill-fame ; he has on his side such men as Archbishop Williams of Boston, Mass., who declares in his pamphlet, sent broadcast throughout our land in 1874, children should be brought up in total ignorance rather than be educated in your godless schools. This pamphlet you can get at any Catholic book store in Boston ; it is in Latin, and its title is, "De Absolutione Parentibus." This very bishop

has been the champion of prize-fighters and gin-mills.

I challenge any Roman Catholic to produce a copy of the Boston Pilot (Catholic), during the many long years that he owned it, that its pages were not open to the cause of both.

Another of these precious birds was Archbishop Purcell, of Cincinnati, who robbed his poor dupes of five millions of dollars. You have on your side, Mr. Jenkins, such men as Father Mullen, who when on his way from the Propagander at Rome to take charge of a wealthy parish in California, on his arrival in New York got gloriously drunk and commenced to paint the city "red;" but as New York is a Rome-ridden city, he was sent on his way unmolested. Not so when he got to Chicago; he started a kind of Marquis of Waterford racket, and was arrested, but as he was well supplied with money it was all right. My authority for the above statement is the Boston Herald of June 1, 1885; by the way, a very good Roman Catholic paper. In fact, it is more Romish than the Boston Pilot. Such men as Father McNulty, of Malone, N. Y., who seduced his fair penitent, Miss McFarlane, and whose enraged parents prosecuted him, and got a verdict of two thousand, one hundred and twenty-nine dollars, which he refused to pay. In default he was sent to Gaol, but the politicians closed their eyes and went to sleep while this holy father broke Gaol, and es-

caped to Canada to forgive others their sins, and to ruin others of his fair penitents.

Need we wonder that Roman Catholics gamble, swear, and do everything that is wicked when their archbishop here in this Athens of America deploras the suppression of the lotteries? Listen to his paper, the Boston Pilot, October 11, 1890": Newspaper readers henceforth will miss the attractive little anecdotes of how a poor man was made happy by being the lucky holder of a \$15,000 prize ticket in the Louisiana Lottery. The Anti-Lottery Law, lately passed by Congress, forbids the publication of all advertisements of the Lottery, or announcements of its drawings, thus inflicting another blow on American imaginative literature." Poor, old man! Call and see your brother bishop, Distiller McQuaid, of Rochester, who thinks it more needful than saving souls to manufacture good wine to drown your sorrows. His vaults have a capacity of 50,000 gallons, and this wine is to be used for church purposes, and as the people never get any of this church wine, the Machine must anticipate a good blow-out. Yes, indeed; and this reverend father has on his side the murderous Clan-a-Gael, the Maffia, the A. O. H., the Molly Maguires, all respectable associations, having their spiritual advisers, to whom they go to confession, and often go in a body to the altar to eat their wafer god. On the side of the Pope you will find such reptiles as the following: I must

lump them together, if you will pardon the phrase; space will not allow me to give many. From the Detroit Tribune, April 21, 1891: "A modestly dressed young girl, not over sixteen years of age, appeared at the Cadillac House on Monday night, and asked for a room. The clerk assigned her to No. 77. Half an hour afterward, more or less, a middle aged man, clad in priestly garb, smooth shaven, with long blonde hair, came into the office and inquired if a young girl by the name of Miss Scott had secured a room for the night. He was told that she had, and he also asked for a room, and was assigned to room 66. The clerk was suspicious of the couple, and at about 10.30 the night watchman was sent with a skeleton key to Miss Scott's room, and as was expected, found that she was not there. Upon the dresser was her hat, her wrap and rosary, the inseparable companion of a devout Catholic maid. He reported his discovery at the office, and was ordered to go at once to room 66 upon a similar tour of investigation. Here his searches were rewarded by evidences of the fact that all was not as it should be, as he found Miss Scott there locked in with the priestly O'Connor. The priest was bounced into the street, offering as an excuse for his rascality, that 'the girl was afraid to sleep alone, and came to me for company.' The priest hailed from Mount Clemence, Mich."

On the night of November 4th, 1890, Rev. Father

R. A. Finnerty, pastor of the Sacred Heart Church, of Dayton, O., took a handsome young woman, to whom he made love in the confessional, across to Richmond, Ind., and registered as R. A. Renmer and wife, at the Arlington Hotel. Afterward he went down stairs and was recognized by two men, one of whom notified the trustees of the Sacred Heart Church. He was asked for an explanation which he refused to give.

Another precious pet was the Rev. Father John E. O'Sullivan, who, on the 25th of June, 1886, was found guilty by a jury at Syracuse, N. Y., of criminal assault on Abbie O'Connor at the Catholic parsonage in Camillus, in May, 1884. The trial lasted three days, and excited great interest in Catholic and other circles. The evidence was of a sensational character. Judge Kennedy sentenced him to 11 years in Auburn Prison.

A TERRIBLE TRAP:—Father Bruzza's bogus orphanage at Leghorn. By cable to the Boston Herald. London, Aug. 1, 1885:

The name of the Catholic Priest recently arrested at Leghorn for enticing young girls to ruin by means of a pretended orphanage, is Bruzza. He called his institution the Asylum of San Fillipo de Neri, and apparently repentant Magdalenes were enrolled as sisters of charity in the service of the house. When the police entered the place, by breaking in the doors, they found 20 little girls held in captivity, one of them about to become a mother. The bogus sis-

ters of charity secured clients, and also made new victims while going about the city soliciting alms. The chief patrons of the place were rich Jews. Father Bruzza, who is now in a cell in the Municipal prison, vigorously denies the charge, but the evidence against him is overwhelming. The Mother Superior-ess of the institution fled from the city, but was subsequently arrested, and many other arrests are expected.

My dear Father in Heaven, how long will the American people tolerate similar institutions in our midst. American readers, you have been told by Maria Monks, Edith O'Gorman, and others, that you have those very hells in your midst, yet your politicians make laws to protect those institutions. Shame upon them. The most disgusting and revolting sights that I ever saw I saw in Roman Catholic institutions when a boy.

VIOLATED HIS VOWS ON THE 13TH OF OCTOBER, 1886. Rev. Fr. Lawren P. Murphy, of Cleveland, O., a priest of good address, was arrested by officer McCusker, of Station 1, for the larceny of a second-hand coat valued at \$3, from Lewis Richmond, at No. 40 Salem St., Boston. Father Murphy picked up the coat and started to walk out when the owner's back was turned. At the Station House he acknowledged that he had been on an extended spree, and had been drinking hard. He said also, when asked to account for a sacque in his possession, that he stopped with a strange woman at the Boston Hotel last night, and that she beat him out of \$10, and to get "square" with her he took her gossamer and sacque.

Oh, what a monster to be able to forgive sins. You can find the above on file in Room 35, Boston Herald, if you wish to call.

FR. HICKEY CHARGED WITH THEFT AND FORGERY:—Money taken from a woman thought to be dying. She finally recovers to find herself in poverty. Special despatch to the Boston Herald. New York, Nov. 18, 1886.

Fr. Patrick C. Hickey, assistant pastor of the Roman Catholic Church of the Epiphany, is accused by Mrs. Mary Sheridan of theft and forgery. Fearing that she was on the point of death, Mrs. Sheridan, who is 74 years old, sent for Fr. Hickey. After attending to her spiritual welfare, she says he asked her if she had any money. She had \$745 under her pillow, and he induced her to let him have it to insure its safety. If she recovered, he would return the money intact, and if she died, he would pay her funeral expenses. The priest then put his hand under the pillow, she says, and abstracted the money. At the same time, she says, he took her bank books, one on the Emigrant Industrial Savings Bank, representing \$3052.50, and the other on the Bowery Savings Bank, where she had \$1104.66. Mrs. Sheridan recovered from her illness, and found that her bank books were gone. She went to see Fr. Hickey, and accused him of the theft. He admitted that he had taken the books, and promised to return them. At the same time he gave her \$200 out of the \$745, and said that the balance would be returned in a few days. As he failed to keep his promise, she began an investigation, and discovered that the priest had drawn all her money from the banks in drafts, pur-

porting to have been signed by her. She has brought suit to recover. Fr. Hickey for over a week has been an inmate of St. Vincent's Hospital, where he is under treatment for a serious disease (a serious disease). An operation was performed upon him two days ago, and he is not allowed to see anybody. We will draw the mantle of charity over him, and will not comment upon his serious disease.

The indifference of the American people to the encroachment of this system is simply appalling. An institution whose sole aim is to get control of this country, peaceably through her politicians, if she can; but if this fails, as sure as there is a God in Heaven, the Machine will try force. Dear reader, you may be one of those who may laugh at the idea, or who may shout nonsense; to such I must say, not so fast. Listen to what Father Jenkins declares on page 47: "The church of Rome has, all over the world, twenty millions of Irishmen who stand united in invincible battle array, but waiting the word of command from their spiritual chiefs to fight the good fight for their own and their children's souls." With such confessions as those before us, who will dare to say that a Roman Catholic can be a true citizen? Let me tell you that all of the Roman Catholic military organizations have no other object in view. I speak from experience, as I have been one of them for many years.

Quoting from the late Bishop of Covington, he says, "The public schools are infidel and godless,

and must, therefore, be avoided. A show of religion is indeed kept up in them by a reading of the Bible, but this does not and cannot meet the requirements of the chief and only end for which man is created. To be convinced of the impotency for good of such reading, reflect for a moment upon the sad state of religion outside of the Roman Catholic church, the lamentable ignorance of the most sacred duties and responsibilities, the wide-spread skepticism and indifference, the consequent disappearance of honesty and integrity, and the fearful increase of irreligion and immorality among all classes of society (except the Roman Catholics)." The best way to refute this malignant, dastardly attack, is to give some statistics that will show the rotten tree in her true colors.

Interesting Statistics.

THE RESPONSIBILITY OF ROMANISM FOR THE CRIMES OF THE WORLD.

[J. B. Hurlburt, Ottawa.]

The various quotations from popes, archbishops, bishops and priests, asserting that the public schools are "nurseries of crime," "the scandals of which they are the scene, making the blood curdle in your veins;" "a scandal grossly and monstrously immoral," "a blot," "a blemish," "a disgrace on the country;" "seminaries of infidelity and fruitful sources of immorality;" "the children of the public schools turn out to be learned horse thieves, scholastic counterfeiter," etc., are in strange contrast to

the statistics of crime. In Ontario the criminal statistics for 1889, pp. 8-10, give the following :

Prisoners committed :

Roman Catholics, 4,544, 1 in 70 Roman Catholics.
Church of England, 3,876. 1 in 94.

Presbyterians, 1,610, 1 in 254.

Methodists, 1,682, 1 in 350.

Here we have one committed for crime in 70 of the Roman Catholic population ; one in 94 Church of England ; one in 254 of the Presbyterians, and one in 350 of the Methodists. The Jews and the Lutherans make the study of the Bible a part of the education of their children, and they have fewer criminals, I believe, than any other class.

The committals in 1889 to the Central prison (Ontario), were 242 Church of England in a population of 366,539 ; 263 Roman Catholics in a population of 320,000 (in this number were over 100,000 French, of whom very few were committed) ; 87 Presbyterians in a population of 417,747 ; and 100 Methodists in a population of nearly 600,000.

The parliamentary reports for Ireland, 1881, give six-sevenths of the criminals to the Roman Catholics ; especially is this disparity seen in the case of children. In the industrial and reformatory schools in Ireland in 1833, there were 6,135 Roman Catholics and only 948 Protestants.

From the Almanico Popolare of Turin we take these statistics : In England, one murder in 178,000 people ; in Catholic Spain, one in 4,113 ; in the Roman States, one in 780, or 237 times as many murders in the Catholic Roman States as in England in proportion to population. A late chaplain of the State Prison in Massachusetts stated, that of 560 convicts there, 400 were Roman Catho-

lics, chiefly Irish ; more than five times their due proportion ; of 250 women convicts at Sherburne, seven-tenths were Roman Catholics ; at Deer Island 75 per cent. ; at Cambridge House of Correction 90 per cent. were foreigners, nearly all of whom were Roman Catholics.

“The legitimate children in London were $24\frac{3}{4}$ to one illegitimate ; in Paris 2 1-19 to one illegitimate ; in Vienna one legitimate to 1 1-6 illegitimate ; in Rome one legitimate to 2 2-3 illegitimate.” (Almanico Popolare, Turin.) Rome, therefore, as regards illegitimacy, is six times worse than Paris, and sixty-six times worse than London, and worse than pagan Rome. But then Rome is the city of Jesuit priests, whose teachings on the seventh, as on the other commandments, have scandalized Christendom. Give us, they say, the children of the present generation and the next shall be ours, ours in soul and body. They compass sea and land to make one proselyte, and when they have made him, he is four-fold more the child of hell than before.

Figures Tell the Tale.

AS IN SAN FRANCISCO, SO IN BOSTON AND ELSE-
WHERE.

[San Francisco Argonaut.]

We have received from John Foley, superintendent of the House of Correction, his report for the fiscal year ending June 30, 1890. During the fiscal year the House of Correction has admitted 1,259 members, who, in their respective creeds, are divided as follows: Roman Catholic, Protestant, Hebrew, unbeliever and Pagan. Of this number there are 830

Roman Catholics, and of the remainder, embracing all religions — Pagan and unbelievers — there are 429. These figures, under the manipulation of a member of the Roman Catholic Church, are very significant, and worthy the consideration of all intelligent citizens who are interested in the youth of our city. Those of our respectable fellow-citizens of the Romish Church would do well to consider whether the parochial system of education produces results as satisfactory as the non-sectarian free school system. If education in the godless schools supplies, out of all denominations and faiths, only one-third as many criminals as does education in church schools, it would be well to inquire whether the church schools should not be suppressed by law, and the parents and guardians of children should not be compelled to send them to the public schools for education. We have estimated that the Roman Catholic population of San Francisco is twenty per cent. of the entire population. The criminal statistics, as indicated by the report of the House of Correction, show about sixty per cent. of juvenile crime in an entire population of over 300,000 people. Less than thirty-three per cent. of these people are Roman Catholics. It is a question of mental arithmetic to determine whether it is well that the youth of this community should be instructed by priests and nuns of the Romish Church.

Allow me to give you a few extracts from a pastoral letter of the late archbishop Perche, of New Orleans. It is very plain talk.

“Our public school system as organized in this state, is emphatically a social plague. It is no system of education at all, but the simple and

direct negation of such, since it excludes all creeds, without which education, as we have defined it, is impossible. The public school system is not imperfect only, it is also vicious; not only defective, but radically mischievous. Its effects upon religion (Roman Catholic Religion, of course), are most disastrous."

This bishop warns his people that they must shun these pest holes. He says "it would make the very blood curdle in your veins to hear of the scandals that are perpetrated in the public schools."

Ah, lying Rome, we know you, and know that the truth is not known by you. The public schools, like all other institutions in this country, will bear the light of investigation. How is it with your nunneries? Can you tell us of a public school where they keep a quick lime vat. Respect for my readers prevents my giving you some startling facts, but I will simply remind you of the case of Fr. Buzza just given in this chapter, page 99.

Archbishop Heiss, of Milwaukee, Wis., says, "We grieve in our inmost heart when we look upon the children growing up in our diocese, for far the greater number of them are without any school, or go to the public schools, where so many of them imbibe in their tender souls the poisonous germs of infidelity and immorality."

Not so fast, Mr. archbishop ; was it immorality or christian inspiration that caused Father Walsh to try to drug Edith O'Gorman behind the holy altar,

and in the presence of your hand-made god, that he might accomplish his hellish purpose.

Page 100, Bishop Vertin, of Marquette, Mich., has said, "From schools without religion, schools which necessarily lead to all social and religious disorders, deliver us, O Lord! Are you Catholics? Come over to me, send your children to Catholic schools. Are you not Catholics? Then go away about your business. We want no such scabby sheep to infest the flock of Christ. On page 105 the compiler gives us a dose of his "Blatant Blarney." Dear reader, give this careful consideration. "These ignorant masses, who, in the common schools, have been through the Fourth Reader, know nothing, not even their own ignorance. Take the first boy whom you meet, 14 or 15 years old, fresh from the common school, and his ignorance of all real knowledge will surprise you." I dare not trust my pen to comment upon the above statements, but will simply say that the bachelor priest who uses the language that he does on page 109, must indeed be a depraved brute. Dear reader, it is the firm belief of the Machine that the female teacher of our public schools (Roman Catholics excepted), are the mistresses of our School Board, as publicly declared a few years ago by Fr. Sculley, of Cambridge, Mass.

Hear what the great "wine-maker," Bishop McQuade, has to say, page 118. "It is absurd to say that one bishop more than another insists upon the

establishment of Catholic schools. It is not left with bishops to choose in this matter. They receive commands from an authority higher than their own." (This authority is the Pope.) Yes, dear reader, that command comes from the Vatican, and cardinals, bishops and priests must obey. This will confirm what I have said in the opening of this chapter, that it is not a matter of a few hot-headed priests. They have nothing to do but obey. Therefore, I say, without fear of contradiction, that when a bishop or priest tells you that he favors your public schools, he lies, and he knows it.

Pope Pius IX used these words :

"The people are not the source of civil power. The Roman Catholic Church and her Ecclesiastics have a right to immunity from civil law. Education, outside the control of the Roman Catholic Church, is a damnable heresy."

There you have the whole thing in a nutshell. Your education is a damnable heresy. The Romish Church claims the right to exercise its authority without having any limit set to it by the civil power, and your law-makers dare not dispute the ground with them.

The Romish Church claims the right to interfere in the discipline of the public schools, and in the arrangement of their studies, and in the choice of their teachers, and the School Board of Puritan Boston says, amen. Shame, a thousand times shame upon such pusillanimity.

Cardinal Gibbons says that with the increase of

public schools comes an increase in public crimes, chiefly committed by those educated scoundrels, and the only remedy is in establishing Parochial schools. Mr. Cardinal Gibbons, you are indeed very ignorant of the general state of affairs. If you should see this, I most respectfully ask you to call and see your dear children in our various penal institutions. Go to some police court on a fine Monday morning, and see who those are that spent the Lord's Day drinking, gambling and fighting, selling rum and running dance halls and houses of ill-fame. You will perhaps learn that a great many of those had been to confession the previous Saturday night, and that many of them had for their Sunday morning breakfast your hand-made god. Verily, this is a wonderful deception.

Page 125, the lamented Archbishop Spaulding says :

“Yes, we can no longer deny it, the great defect, the gnawing canker, the blighting curse of our educational system, is the absence from it of a wholesome religious instruction” (instructions, of course, by the priests and nuns, such as that the priest can forgive sins, and that none but those who go to confession can be saved. That young girls must listen to the filthy questions put them by the priest.)

Ah, my dear reader, the Roman Machine is, and always has been, the sworn enemy of free institutions. That great statesman and patriot, the late Richard W. Thompson, Secretary of the Navy, in

his admirable work, the "Papacy and the Civil Power," says:

"Nothing is plainer than that, if the principles of the Church of Rome prevailed here, our Constitution would necessarily fall. The two cannot exist together. They are in open and direct antagonism with the fundamental theory of our government, and of all popular governments everywhere."

The eloquent Spanish orator, Castelar, speaking of his own Church of Rome, said, in 1869:

"There is not a single progressive principle that has not been cursed by the Catholic Church."

This is true of England and Germany, as well as all Catholic countries. The Church cursed the French Revolution, the Belgian Constitution, and the Italian Independence. Not a Constitution has been born, not a step of progress made, not a solitary reform effected which has not been under the terrific Anathemas of the Church.

Heresy the church endures when and where she must, but she hates it, and directs all her energies to destroy it. If Catholics ever gain a sufficient numerical majority in this country, religious freedom is at an end; so says the shepherd of the valley, the official mouthpiece of the bishop of St. Louis. This is a true expose of the arch hypocrite, the church of Rome.

"The Catholic church is the medium and channel through which the will of God is expressed; while the State has rights, she has them only in vir-

tue and by permission of the superior authority, and that authority can be expressed only through the church.”—*Catholic World*, July, 1870.

“Protestantism has not, and never can have, any right where Catholicity has triumphed. Therefore, we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of man to be of any religion as best pleases him.”—*Catholic Review*, June, 1865.

“In 1900 Rome will have this country and keep it. All legislation must be governed by the will of God, indicated by the Pope. Education must be controlled by Catholic authority; the secular arm and the press must be under the authority of the church, even to war and bloodshed.”—*Fr. Hecker's Catholic*, July, 1870.

Priest Hecker makes this statement because he knows that in addition to the 20,000,000 of fighting Irishmen, he has the French Catholics, the Germans and the bloodthirsty Italians drilled for this purpose.

If children are educated in our public schools, they cannot and will not believe in the asinine theology of Rome. They will not believe that the priest can put horns on them, nor that wearing two dirty pieces of cloth around their necks will keep them from harm. In closing this chapter, let me tell you that no Protestant in this country can afford longer to remain indifferent to the encroachments of Roman Catholicism. Read again the bloody pages of the inquisition. The blood of a million of mar-

tyrs cries aloud in heaven for you to awake. The sleeping dust of your fathers pleads with all the deep pathos of outraged humanity for you to awake. Every principle dear to a free American people is in danger, and little as you think of it, already the thongs are being fastened round your hands, and when it is too late you will realize it. Awake, awake! free men of America. Arise in your might and declare, God helping you, that Rome shall never, no never, rule Americans. May our Heavenly Father and the ever dear Jesus grant it, is my earnest prayer.

CHAPTER III.

THE CHURCH WITHOUT A BIBLE.

ITS GODLESS TEACHINGS, ITS SUPERSTITIONS, ITS ESTIMATE OF THE CHRISTIAN MINISTRY, THE CHRISTIAN PEOPLE AND THEIR BIBLE.

Christian reader, a church without a Bible I know will sound very strange to you. In such a church I was born, baptized, confirmed, absolved from all my sins, had the blessed privilege upon various occasions of eating the God of that church. In that church I was married, and in that church my only living child was baptized. I have told you already why I left that church.

The Roman Catholic Church does not use the Bible; first, because they do not believe in it; secondly, because it would ruin their business, for be it understood, the church of Rome is run upon strictly business principles, no credit. If you want any of their goods you must pay cash down, or down you go to Purgatory or some hotter region. They have in the church of Rome lots of theology but no Bible. I here challenge any Roman Catholic

bishop, priest or layman, to refute this statement. Does the Roman Catholic believe in the Bible? I answer, most emphatically, she does not. Supposing you had an authentic, scientific work, or a history written by an author of unblemished reputation, is it reasonable to think that you would forbid your family reading those books? Certainly you would not; and if you did they would be justified in telling you that you were a proper representative of the "first of April." The law of the southern states forbade the education of the slaves. Why? Simply because an educated slave would make a poor piece of property. So it is with the Roman Catholic Machine in forbidding her dupes to read the Bible. They would be useless Roman Catholics if we could get them to read God's word. Rome dreads the Bible, and it is no wonder to me that she does. I declare that I have never read anything that painted the Roman Catholic Church blacker than the Douay Bible (R. C. Version). From this version I take all my quotations. Should any Roman Catholic read this, I beseech you in the name of the living God, and for the sake of your immortal soul, to read his blessed word. Let no man deprive you of this blessed privilege.

It is my purpose to prove to you that the Roman Catholic Church does not believe in the Bible. I will only call your attention to one passage of the Old Testament, for the very simple reason that

the Roman Catholics claim that Christ dispensed with the old law, and that we are now living under a new dispensation, but as this is of such importance to us all, Roman Catholics included, I feel constrained to submit it to your consideration. I refer you to the ten commandments to be found in the 20th chapter of Exodus. Let me call your attention to the 4th verse.

Thou shalt not make to thyself a graven thing, nor the likeness of anything that's in Heaven above, or in the earth beneath, nor of those things that are in the water under the earth.

If the Roman Catholics believe this, how can they bend their knees, and make the sign of the cross in our public streets when passing one of their joss houses (called churches). The Bible is a hidden book in the Church of Rome.

I find in Matt. 13. 55-56, the following plain statement :

“Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph, and Simon and Jude, and his sisters, are they not with us? Whence therefore hath he all these things?”

How can any Roman Catholic reconcile those Bible facts with their teachings in reference to the Mother of the man Christ Jesus, to wit, that she never had any other children but Jesus.

Mark 13. 21 : “And then if any man shall say to you, Lo, here is Christ, Lo, he is there, do not believe.”

Does the Roman Catholic priest believe this when he holds between his fingers the wafer, and declares that it is the very Christ Jesus that died for perishing sinners. Wonderful man! A Roman Catholic priest that can carry a score of full grown gods in his pants pocket in defiance of the solemn declaration that there be no gods that are made with hands. At his last supper our blessed Saviour took bread and wine and blessed them. Does the priest do this? Most certainly not; the wine is too good for poor Pat and Bridget. He does here as in all other cases, he eats the oysters and gives them the shells. "World of wonders, I can say no less."

Luke 1. 46-47: And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

If they believe this, why teach that Mary was born without sin.

John 5. 39: Search the Scriptures for you think in them to have life everlasting, and the same are they that give testimony of me.

Don't touch it says the infallible Pope, or you will be damned. The Bible has been condemned by the following bulls from Rome: By Gregory IX., 1229; Gregory XII., 1824; Pius VIII., 1829; Gregory XVI., 1832 and 1844. Pius IX., in one of his infallible bulls, declares the Bible a heretical book, by which the faithful are damned if they read it. I ask, who will dare to say that the Roman Catholic Machine believes in the inspired word of God?

Acts 8. 20: "But Peter said to him (Simon), keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may be purchased with money."

It seems to me that this passage of Scripture alone ought to be sufficient to knock the bottom clean out of Purgatory, if we had no further proof.

Acts 10. 26: But Peter lifted him (Cornelius) up, saying, "Arise, I myself also am a man."

Dear reader, do you think that the pretended followers of Peter would make this manly declaration? No indeed. If you should ever call and see his royal highness and get down three times upon your knees, he may allow you to kiss his toe.

Acts 17. 11: Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures whether these things were so.

Roman Catholic brother and sister, this is what I want you to do, search and see for yourselves.

Rom. 3. 23: For all have sinned and do need the glory of God.

This includes the Pope as much, or perhaps more, than you or I, but the Machine says this is mere "bosh;" hence the infallibility of the Pope.

1 Tim. 2. 5: For there is one God and one mediator of God and men, the man Christ Jesus.

Where, O where is there any room for the Virgin Mary and all the saints, the departed rumsellers and gamblers included? Understand, my dear reader, that it is one of the fundamental teachings of Rome,

that after our friends pass from Purgatory to Heaven, that they make intercession for their friends who may still be in the whiskey business. I am afraid that their Heaven is like their church, a whiskey Heaven. Oh! may the living God open their eyes that they may see.

1Tim. 3. 1-5: A faithful saying, if a man desire the office of a bishop, he desireth a good work. It behooveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behavior, chaste, given to hospitality, a teacher, not given to wine, no striker, but modest, not quarrelsome not covetous, but one that ruleth well his own house, having his children in subjection with all chastity. But if a man know not how to rule his own house, how shall he take care of the church of God."

Could anything be plainer than this? Dear reader, if the Roman Catholic Machine believed the inspired word of God, and had a married ministry, there would be no use for nunneries, there would be no need of kicking them out of hotels from the fond embrace of their penitents, as I have already told you. Truly, that man of God, St. Paul, knew that those things should come to pass when he said that to forbid marriage was a doctrine of the devil, and I most fearlessly say that the Church of Rome is a curse. If not, what is the matter with my native land. The north of Ireland is happy and contented; not so with the other three provinces. You never see the hat going around for Scotland and Wales.

How is this? Simply because the Protestant people are not plundered by those highwaymen, the Roman Catholic priests, under the very false pretence of getting their dear ones out of Purgatory. I think that a little lynch law would be a god-send to those poor benighted dupes.

Garibaldi, said: "The Bible is the cannon that will open Italy to us."

I believe as he did, that the Bible is the only canon that will ever free Ireland. If Roman Catholics were to read the Bible, it would be impossible for the Machine to make them believe the idiotic things that they do believe. Volumes might be written upon this subject from the "Glories of Mary," "The Legends of Mary," and other books before me, but I will only give you one, this you can find in any Roman Catholic Prayer Book; the Agnus Dei, in English the lamb of God, so called from the image stamped upon it, is a small cake of purest white wax, solemnly blessed by the Pope. In Easter week, beginning with prayer, he dips it in holy water, mingled, for the purpose, with holy balsam and holy chrism, and then beseeches once more the Almighty to bless, consecrate and sanctify this offering, so as to render it a source of graces to all those who shall use it in the spirit of faith and piety. These particular graces are chiefly the following:

1. A devout remembrance of our redemption through the lamb of God on beholding and touching the waxen image, so that a lively sense of grati-

tude shall prompt us to bless, venerate and love the divine goodness, firmly hoping therefrom forgiveness of sins, and spotlessness of conscience. 2. Protection against the open and secret attacks of the enemies of soul and body. 3. Preservation from public and private calamities, disasters and accidents, from contagious and violent diseases, and also from a sudden and unprovided death. 4. Safety during pregnancy, and a happy childbirth.

Who would be without such a safeguard? I have two or three of those precious lambs in my vest pocket. But to be serious, my dear reader, the poor blind-folded Roman Catholics believe, first, that the Pope blesses those himself. I have just transcribed it word for word from the Roman Catholic Prayer Book, therefore, you see he blesses every "Agnus Dei" separately. Now, then, those are used by the millions yearly, no matter how short the prayer may be. It does not take an Euclid nor a Newton to see the gigantic fraud. Think of it, one man, in one week, going through millions of such mummeries, and secondly, their efficacy. Here comes the great mistake, because, instead of putting their faith in God, they put it in those dirty rags around their necks. Doctor Cronin, whom the saintly Clan-a-Gael butchered in Chicago, had one of them around his neck. Poor fellow, he might as well have had an onion peel.

There is a very long word in the Papal Vocabulary, and that is excommunication. Now, I chal-

lenge the Pope and his legion of bishops and priests to give me one instance wherein any man or woman has ever been excommunicated because of their morals. Is it because of his morals that they have excommunicated Dr. McGlynn? Certainly not, but simply because he dared to assert his rights as an American citizen. If he should die with this anathema upon him there is not a Roman Catholic Church in Christendom will allow his remains to be brought inside of its fence, nor would he be allowed a Christian (very unchristian) burial in their consecrated grounds. Not so with the murderer, the prize fighter, the gambler and the keepers of houses of ill-fame. Obedience and money, not morals, is what the Machine wants, and they get it nearly every time. It may be well to prove the above statement.

A few years ago there was a dive run between Merrimac and Portland Streets, Boston, Mass. This machine shop of the devil was run by the notorious Jimmy Keenan. He ran his dive night and day, license or no license, in defiance of the law of God, and the law of the land. Nevertheless, when he died he had a saintly burial. Why? Because his purse was always open to the priest.

Another instance is that of the prize-fighter Paddy Duffy, who died July, 1890. His remains were taken to St. Mary's Church, where the Rev. Fr. Scanlon not only gave him a pass to Purgatory, but actually sprinkled with his holy water a pair of floral boxing gloves upon the coffin. And yet we meet

with ministers who say that this is a branch of the Christian church. May God help such ministerial quacks.

In the church of Rome, if you are obedient to the priest and free with your money, your morals may be as black as charcoal and you be a member of the same. Build up the church by any and all means says the Machine. Did you ever think of it, Christian reader, that the church of Rome has the names of numberless thousands of your children upon its list? Did you think when you allowed your child to be taken by its Roman Catholic nurse, that she had it baptized by the priest? Allow me to tell you that in eight cases out of ten this is the sad result. "Bring in the young heretics," says the priest, and the girls dare not disobey. Yes, baptized by the priests of the blackest idolatry that ever cursed the human mind.

The Egyptians worship crocodiles and calves; the Greeks made their gods of marble or gold; the Persian made the sun his god; the Hottentots make their gods with whalebone, and go far through the storm to adore them; the church of Rome makes her god of a wafer and eats him. This is the worst kind of Cannibalism, and it is also base ingratitude. Think of a man eating his dearest friend, and then you have transubstantiation in a nutshell.

Dear reader, did you ever think that Roman Catholics wear social masks? I propose to prove to you that they do, especially the priests. I am satis-

fied that when you are through reading this chapter that you will agree with me if I say that they are the most two-faced hypocrites on God's foot-stool. If you live in their midst they are very nice when they meet you, especially so if they are begging to build a joss house in your midst. The priest sometimes sends to the Press an article that is grandly white-washed, praising some Protestant, or shouting "Let us live in peace." In fact, nearly all her articles in the public press are very liberal, and alas, the press gives her all the space she wants. If the Pope has a pain in his big toe, the papers are full of the sad news. If a bishop or priest is celebrating an anniversary the press is full of it, and if John L. Sullivan is sober for a few days the glad news is sent abroad, to the exclusion of Protestant information; but you see they have a political "pull," and that settles it. I beseech you to read this, the closing part of this chapter, carefully. Here is a piece of venom from the Romish paper edited by Fr. Phelan, of St. Louis, the *Western Watchman*:

"We can silence infidelity and heresy in our day, and in this country, and the means and opportunities of doing so were never so abundant, for never were infidels and heretics so hollow and vulnerable. Protestantism lives in this country by the mere force of jaw and the cheapness of printer's ink. It is high time we were planting our batteries so that they may play upon their flimsy entrenchments and tissue paper forts. The people are tired listening to the clatter of these predictorial guinea hens, and they

are anxious for a change of subject and treatment for the purpose of leavening the lump of Protestant ignorance so sedulously guarded from intelligent fermentation by the parsons. The Catholic Periodical Press has been called into existence;" we are also informed by his "Reverence," "of the real charity of Romanism towards Protestantism. We would draw and quarter Protestantism; we would impale it and hang it up for crows' nests; we would tear it with pincers and fire it with hot irons; we would fill it with molten lead and sink it into Hell-fire a hundred fathoms deep."

This is not very neighborly love, but it is the love of Rome for Heretics. Listen to the Douay Bible (R. C. Version) :

John 10. 1: Amen, amen; I say unto you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

We have the following foot note from Dr. Troy's Bible, as an explanation of the above passage :

"All Protestant clergy are thieves, murderers and ministers of the Devil; leaders of rebellion against the lawful authority of Catholic priests; they are engaged in a damnable revolt against the priests of God's church, which revolt is the bane of our day and country, and they should be put to death."

We have from the same authority, that is to say the Bible, the following foot notes :

Romans 10. 15: All Protestant ministers are usurpers; none of them sent by God, but by their father, the Devil.

Acts 10. 35: All Protestants are of their father, the Devil.

This is very plain talk, still plainer further on. Bigotry is a word used very freely by Roman Catholics. I ask any reasonable person, who are the bigots? Frequently we hear of a Methodist, a Baptist, a Presbyterian, a Congregationalist or some other Christian when they die, if they are wealthy, they bequeath a portion of their wealth to some public institution irrespective of creed; will some Roman Catholic give a single instance of any Roman Catholic giving a cent to any such institution? No, dear reader, it all goes to the Roman Catholic churches, nunneries or colleges. This has become such a glowing fact, that recently the question has been asked by a Roman Catholic priest in the "Pastor," a Roman Catholic magazine having ecclesiastical sanction. In one number of this magazine, the question is discussed as to the ungraciousness of Romanists refusing to help any Protestant charity, when Romanists are constantly asking and obtaining liberal help from Protestants. The editor settles the question. He says:

"Protestants hold that you may be saved in any church; we hold that you must belong to the Roman Catholic Church in order to be saved. So the matter resolves itself into this: Protestants will be damned anyhow, and we may as well get all we can out of them in this world, but we cannot give them anything to help a religion which we declare is so absolutely false that those who believe it can never be saved.

Rome is the most inconsistent organization the

world has ever known. Did you ever hear a Roman Catholic priest giving a temperance lecture who was himself soaked with whiskey? I have. Does the following few facts taken from many at our command support them in their deception? I call upon you to judge. I challenge any Roman Catholic to produce a single copy of the Boston Pilot during the fifteen years or more that his grace Archbishop Williams owned it, that did not give the rum business its support in its pages. Upon the 19th of July, 1890, George Goldfuss got judgment against Father Leighelach of the St. Benedict German Roman Catholic Church of New York, for two hundred and forty-two dollars for a rum-shop he sold him at 72 Central Ave., and put his father in the business. Excuse my using the word "business" coupled with a rum-shop, when I believe that a rum-shop is no more a place of business than a den of rattlesnakes. I own a small book that I value very much; it is entitled, "Our Faith; What Roman Catholics Believe," compiled by John Francis Marrin, published by the Boston Catholic Publishing Co., 1884. I find on the back page a very important article of their belief. I will give it word for word as it is in the book, and I challenge contradiction:

"Fairbanks & Neale, manufacturers of mineral and soda water, Belfast ginger ale, English lemonade, tonic beers, twelve flavors, wholesale dealers in malt liquors. The above goods will be furnished for fairs, picnics and gatherings, in large or small

quantities at special rates. Orders by mail or telephone promptly attended to. Howard Athenaeum Building, Howard St., Boston. Levi Fairbanks, Otis S. Neale."

This is the secret of all the rowdyism and drunkenness at Roman Catholic picnics. What a precious article of faith, and unless you believe as they do you are eternally damned.

Read what the same authority has to say upon this subject of salvation. "Whosoever shall be saved, before all, it is necessary that he hold the Catholic faith, which faith, except everyone do keep entire and inviolate, without doubt, he shall perish everlastingly."

Allow me to ask you to read the first clause of this declaration once more, and ask yourself if this is not blasphemy. "Before all things" you must be a Roman Catholic, not as the Bible tells us that whosoever believes in the Lord Jesus Christ shall be saved.

I will close this chapter from "plain talk about the Protestantism of today," by Mgr. Segur, published by Noonan & Co., Boston Mass.

I know you will agree with me when I say that there should be no compromise with such people who declare that the Roman Catholic Church has unceasingly protested that she is the only true church and that it is necessary to belong to her in order to be a child of God, and to be out of her is to be a child of the Devil. You will allow me to make

another statement from "Judges of Faith" who tells us that there is one God, and that he has established one true church, in which, and by which alone, all men are to be saved that are saved at all. Friends, don't believe the Roman Catholic that says that he does not believe that you are damned when you die. I declare it before God and the world that this is the fundamental teaching of the "Modern Sodom." Finally, I defy any Roman Catholic to produce a catechism that does not bear me out in my statements. Rome is deceitful, and I know it. Rome dreads converted Romanists. Hear what she has to say about her turn-coats, as we are called.

"It takes, indeed, apostates from Catholicity to form complete adepts in the arts of destruction of state and church."

We most respectfully make our bow to the Machine for this compliment. Now, for some plain talk. The author of this work asks and answers many questions. of which the following are fair samples :

Page 11 : "Is Protestantism a religion? No ; it is only a collection of sects. Is it an institution? No, it is a rebellion. Is it an instruction? No ; it is a negation."

Page 21 : "You might as well say that counterfeit money is about as valuable as good coin, as to say that Protestantism is a religion."

This is too plain to need comment; and again on page 55, we find the following plain talk :

"To be a Christian is to be a Roman Catholic.

Outside of Catholicity you may be a Lutheran, a Calvinist, a Mohammedan, a Free Thinker, a Mormon, a Buddhist, but you are not, you cannot be, a Christian."

Page 62: "Protestantism is not what it is claimed to be, simple, it is hollow and naked."

Page 127: "It would be an insult to the Catholic clergy to compare them with the pastors of Protestant Sects, as Protestantism is no religion, whatever they may say to the contrary."

So its ministers have not the authority of the Priesthood, no matter how hard they may try to have its appearance.

On page 93 we get the following illustration. Let me transcribe it word for word as it is in the book:

"Had ye ever seen a regiment of noble soldiers with serried ranks, marching under the lead of a cuirassed chief, and after them the musketeers in beautiful order, and then the arquebusiers, with the rest of the troops all keeping step to the measured beat of the drum, and then had ye seen a swarm of monkeys trotting about the streets, carrying wooden swords, and shouldering long reeds, beating time music on a tin pan, and every mother's son among them giving orders to his comrades. Well, ye would then recognize in the first the order of the true church, and in the latter the disorder of those bastard churches which ape the true one."

Don't be astonished at the Machine calling your church a bastard church. This is what you are yourself according to the teachings of Rome, as your fathers and mothers were never married, as none but the Machine can tie the matrimonial knot. Beware, gentle reader, do not trust those snakes in your midst.

CHAPTER IV.

THE SACRIFICE OF THE MASS.

THE DOCTRINES OF THE JESUITS. PAPAL DECREES.
HER CRUELTY TOWARD THOSE WHO LEAVE HER.
ROMANISM UTTERLY INCOMPATIBLE WITH
THE LAW OF GOD.

The sacrifice of the mass is the most solemn ceremony in the Romish Church. Through the mass you get from Purgatory to Heaven; there is no other way, notwithstanding that our blessed Saviour hath said: "I am the way, the truth and the life." Is it possible to find a bishop, priest or layman to point out a single passage in the New Testament that even hints at the sacrifice of the mass? I answer without fear of contradiction that it is impossible, nay more, it is rank blasphemy to preach such; it is unpardonable deception, as I shall prove to you further on. No man with the education of a Roman Catholic priest, outside of a lunatic asylum, can believe in it. What is the Roman Catholic mass? Let us see what the Machine says it is:

"The mass is the sacrifice of the body and blood, soul and divinity of Jesus Christ, which are really

present under the appearance of bread and wine, and are offered to God by the priest for the living and the dead."

Is the mass a different sacrifice from that of the cross?

"No," says the infallible church of Rome, "because the same Christ who once offered himself a bleeding victim to his Heavenly Father on the cross, continues to offer himself in an unbloody manner by the hands of his priests on our altars."

What unblushing presumption, when God's word is as plain as A B C upon this question. His blessed word tells us very plainly that Christ's sacrifice was once for all and needs no repetition. When our Heavenly Father does anything, bless his holy name, he does it complete, and leaves no room for the Roman Catholic Machine to improve upon his works. All the self-styled improvements of Rome, such as the mass, the confessional, indulgences, penances and others, only help to sink their poor, deluded followers deeper in sin, shame and misery, giving historians material to work upon, and when this is seen in print, they are up in arms like that inglorious Judge Fallon, shouting, "bigotry, bigotry, fanatics, cranks, and so forth." Poor Judge Fallon, I pity your ignorance.

Reader, I ask you to carefully examine the following convincing proofs:

1 Peter 3. 18: Christ also died once for our sins,

the just for the unjust, that he might offer us to God.

Compare those words from the Douay Bible (Roman Catholic Version), with the teachings of Rome, and see for yourself. But then, as I have already said, Rome does not believe in the Bible. Again we find in Heb. 7. 26-27 :

For it was fitting that we should have such an high priest ; holy, innocent, undefiled, separated from sinners and made higher than the Heavens. Who needeth not daily, as other priests, to offer sacrifices first for his own sins, and then for the people's, for this he has done once by offering himself.

Also Heb. 9. 25-28, the following powerful proofs:

Nor yet that he should offer himself often, as the high priest entereth into the holies every year with the blood of others, for then he ought to have suffered often from the beginning of the world, but now, once at the end of ages he hath appeared for the destruction of sin, by the sacrifice of himself. And as it is appointed for men once to die, and after this the judgment, so also, Christ was offered once to exhaust the sins of many.

Did you ever think seriously of it? A man daring to offer the same sacrifice that Christ offered on Calvary's cross. A man who drank, used snuff, smoked tobacco, went to dances, took young women to neighboring towns, and put up at hotels as man and wife. With all these facts before us, Cardinal Manning in his "Eternal Priesthood," page 22, dares to tell us that the priest is the guardian of our dear Lord.

Poor Cardinal Manning ! He may be the guardian of your "pasty" God, but he has nothing to do with the God of the true Christian. Once more let me call your attention to the infallible word of God:

Heb. 10. 10, 11, 12: In the which will we are sanctified by the oblation of the body of Jesus Christ once. And every priest indeed standeth daily ministering, and often offering the same sacrifice, which can never take away sins. But this man offering one sacrifice for sin, forever sitteth at the right hand of God.

Let me impress upon your mind the last clause of the 11th verse : "Which can never take away sins." No, my dear reader, there is but one thing to wash away our sins, and that is the cleansing blood of the Lord Jesus Christ.

The Douay Bible positively declares in the passages that I have just cited, that Christ offered himself once for all, but the Roman Machine denies this, and teaches that he continues to offer himself in an unbloody manner by the hands of the priests. A more daring, blasphemous statement could not be made ; it is blasphemy from beginning to end, especially the mass for the dead. No money, no mass. The priest does not care a straw for the souls of your friends, they only want your money. Think of it, dear reader ! Your mother, your father, your wife, your dear sister, or perhaps your dear son or daughter in a burning fire, and a fireman could rescue them but will not do it unless you pay

him for it. What would you do? Would you not in your just indignation shoot him as you would a dog? And yet this is what the priests are doing every day in the year. Be it distinctly understood the priest will not "say mass" until he is paid for it.

I have already said that the Roman Catholic Church claims that Christ continues to offer himself in an unbloody manner by the hands of the priests. Very well; let them prove it if they can. Not with their penny theology, commonly called the catechism, but with God's word; and if they cannot do so, let them just own up honestly that the sacrifice of the mass is an imposture and a fraud. Their own ecclesiastical history declares that the mass was invented in the eleventh century, thus the apostles knew nothing about it. It may be well that we should all bear in mind that an unbloody sacrifice is no sin-remitting sacrifice at all. I make this statement backed by that fearless man of God, St Paul, who said, that without the shedding of blood there is no remission of sins. Heb. 9. 22.

But why do I wonder, knowing her theology, and that theology must have had its birth in the infernal regions; listen to the following facts from Fr. Gury. These are the doctrines of the Jesuits: Supposing a man has a grudge against his neighbor, he takes his gun and fires at his neighbor's donkey, who runs away unhurt, but kills his neighbor's cow who stood

behind the fence. According to the doctrine of the Jesuits this man is not responsible to his neighbor for damages, because he intended to shoot the donkey. A rum-seller is not held to sustain a considerable loss in order to prevent the habitual sin of drunkenness in his client. Charity does not force upon us such a sacrifice. Can you wonder that Roman Catholics sell rum? With them and their church it is no sin. A man is guilty or in the habit of doing something unmentionable; he goes to his confessor, who, according to those hellish doctrines, tells him that he must not be troubled. If it were only for once or twice he should avoid it, but as it would deprive him of a life-long pleasure, he can go ahead. Wonderful church!

A man who kills his fellow-man under the plea that he intended to kill somebody else, is free from sin. Oh, inhuman brutes! Are those Jesuits who allow unmentionable acts and murder, to go unpunished? A woman confesses that she lied to save her cousin from a severe punishment; can she be excused from sin, and is her action commendable? She ought to be excused from sin; moreover, she has acted well. Oh, deceitful and lying church. "The church," says the machine, "has the power to make laws in order to accomplish the end which she has in view."

Ah, my dear reader, that object is the overthrow of this grand Republic.

A Roman Catholic is never bound to keep his oath if he suffers by doing so. A man is not bound by oath to a young lady in a promise of marriage, who is rich and healthy, if she should lose her health or her wealth. This is one of the many cases where the Church of Rome tells her dupes to defy the law of your land ; yes, and the law of God.

It is the duty of a husband to punish his wife when she commits a fault. In the beginning he must gently reprove her in order to correct her, or, if that is of no effect, to have recourse to more severe punishments. The confessor must not believe a woman who complains of her husband, because women are habitually given to lying. This is quite a compliment to our wives, mothers and daughters, but such is Rome, and you cannot mend it. A church whose doctrines allow theft and falsehood is beyond salvation. It is no sin for a Roman Catholic to steal from you if you have more than you want. This is the very doctrine that caused the communists to be executed in Chicago a few years ago, but they did not have the Machine at their back, if they had they would be living today. You would have to keep your hands off, as you had to in the case of John Surratt. Listen to the hellish doctrine once more. Can a servant compensate himself if he does more work than he ought to? Answer, "yes ; if it is by the express will of the master that he works excessively, because one who works must be paid in proportion

to his work." The value of this just compensation may be left to the judgment of the servant. (No arbitration for Rome.) She tells your soldiers on the frontier that it is no sin for them to desert if the government refuses to supply them with confessors. And yet those deceitful reptiles dare to tell you that they love this country.

Dear reader, it is utterly impossible for a Roman Catholic bishop or priest to love this glorious Republic. I will give you their oath further on. Don't forget, dear reader, that all these facts which I am presenting to your earnest consideration are taken from Fr. Gury's Doctrines of the Jesuits, which filled that great Statesman, Paul Burt, with such burning indignation that he caused the Jesuits to be banished bag and baggage forever from France, only to make their homes here in your midst. Will you stand it?

Gambling is not only allowed in the Church of Rome, but is a harmless business, and men can gamble for prayers if they have nothing else to bet. (Gamble for prayers, think of it, gentle reader.)

In a Catholic country if the wife of a heretic declares that she is a convert to Catholicism, she can leave her husband and marry whom she pleases, providing he is a Roman Catholic. This is a very easy way to obtain a divorce. Servants may steal from their employers what they deem a compensation for extra work, and are not compelled to return what

they have thus stolen from time to time, even if it should amount to a fortune.

What a glorious church for thieves to belong to, and I hardly need add that they may be found in her fond embrace in large numbers, simply because they have no conscientious scruples. They do not wait to think whether God sees them or not doing their black deeds, but they always bear in mind that the priest will forgive them if they share their ill-gotten goods with his reverence. I will give you quotations from other Roman Catholic authorities:

The Council of Lateran declared that the Roman Catholics who arm themselves for the extermination of heretics have all their sins forgiven. Gregory VII. declared that killing heretics is no murder. St. Thomas' Theology, volume 4, page 90, tells his followers to exterminate all heretics. Among the decrees of the Council of Constance we find that there must be no faith kept with heretics.

Ah, my dear reader, we who have left the Church of Rome know her cruelty. When a man dares to desert her to come out into the glorious light of the Gospel, that moment he takes his life in his own hands. The cruel doctrines of Rome forbid her dupes from having anything to do with an "arch-heretic, a turn-coat, of course, and especially if he dares to expose her damnable errors, the Machine says, "mob him, boycott him, and shun him as you would a mad dog or a rattlesnake." But who ever

heard of a man who leaves the Protestant faith to become a Roman Catholic being mobbed. How is it that this can be so? The answer is plain. Because, as we have shown you, the theology of Rome is of the Devil. A religion that will poison a mother's heart against her own child for no other crime than that of accepting Christ as his personal Saviour, must have been born in Hell.

The law of God demands respect for the laws of our country. Romanism denies this; nay, more, she defies this law, as may be seen from the following: Read this very carefully, and you will see at once that it is utterly impossible for a good Roman Catholic to be a good citizen.

The Canon Law, the undisputed, fundamental code of Romanism, is utterly incompatible with the Constitution and laws of our Republic, as witness the following leading provisions, gleaned therefrom by Dr. G. F. Von Schulte, Professor of Canonical Law at Prague, viz:

"I. All human power is from evil, and must therefore be standing under the Pope.

"II. The temporal powers must act unconditional, in accordance with the orders of the spiritual.

"III. The Church is empowered to grant, or take away, any temporal possession.

"IV. The Pope has the right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery.

"V. The Pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the Pope.

“VI. The laws of the Church, concerning the liberty of the Church and the Papal power, are based upon divine inspiration.

“VII. The Church has the right to practice the unconditional censure of books.

“VIII. The Pope has the right to annul State laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church, or those of the clergy.

“IX. The Pope possesses the right of admonishing, and, if needs be, of punishing the temporal rulers, emperors, and kings, as well as of drawing before the spiritual forum any case in which a mortal sin occurs.

“X. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman, or upon any church whatsoever.

“XI. The Pope has the right to absolve from oaths, and obedience to the persons and the laws of the princes whom he excommunicates.

“XII. The Pope can annul all legal relations of those in ban, especially their marriages.

“XIII. The Pope can release from every obligation, oath, vow, either before or after being made.

“XIV. The execution of Papal commands for the persecution of heretics causes remission of sins.

“XV. He who kills one that is excommunicated is no murderer in a legal sense.”

After the above, as well expect concord between light and darkness, as between Romanism and the Republic. Yet the foregoing utterances are but a tithe of the like assumptions to be found in twenty folio volumes.

In the *Syllabus* of Pius IX., issued Dec. 8, 1864,

the rights and powers of the Church are affirmed thus, viz. :

“She has the right to require the State not to leave every man free to profess his own religion.

“She has the right to exercise her power without the permission or consent of the State.

“She has the right to prevent the foundation of any National Church not subject to the authority of the Roman Pontiff.

“She has the right to deprive the civil authority of the entire government of public schools.

“She has the right of perpetuating the union of Church and State.

“She has the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others.

“She has the right to prevent the State from granting the public exercise of their own worship to persons immigrating into it.

“She has the power of requiring the State not to permit free expression of opinion.”

The power of the Church (Roman Catholic) is superior to the power of the State.—*Pope Gregory VII.*

“Bless and curse not,” saith the great Jehovah.

Now, I ask any candid being if the Roman Catholic priests believe this injunction? Verily, they do not. If they did, the writer of those pages would not have heard so many of them calling upon God to send down his wrath upon their people, simply because they might question or differ from them. The following is a fair sample :

A Priest's Blessing.

Extract from a speech of the Rev. John Nash Griffin, Minister of Harold's Cross Church, Dublin, at the annual meeting of the Irish Church Mission, held in London, on the 30th of April, 1852 :

" I pray God to pour down all vengeance on those who sent their children to the Kilrelly School on last week (particularly two). May the Devil be their guide on the right and on the left, lying and rising, in bed and out of bed, sitting and standing, within and without. May all misfortunes attend their families and labors.

" And any person or persons sending their children to this school henceforth, may they be struck blind and deaf, so as never to see any of their children again; and may the children sent to the school go wild. May they never leave the world until they become such examples as that the marrow may come through their shin-bones. May they be pained both standing and sitting; and may they never leave this world until they are in such a state that the dogs would not bear coming near their carcasses when dead.

" I pray to God that every child who goes to this school, that for every day he spends in it, his life may be curtailed a twelve month, and that they may enjoy a year of maturity; and that those people who sent their children to the school, that their crops and their goods may be taken away by the Devil; and may all these misfortunes attend any person taking their posterity in marriage thirty years hence.

" I pray the Almighty to hear this *prayer (! !)* as the *minister (! !)* of God, and I now strictly command

this congregation to kneel down and *pray* to God to grant me my prayer." (!!!)

This curse was pronounced by a Maynooth man, the Rev. Michael Meehan, Roman Catholic priest of Carregaholt, near Kiltrush.

Gentle reader, I feel constrained to give you one more of those godless maledictions :

Cursed His Congregation.

A FRIGHTFUL MALEDICTION CALLED DOWN BY
FATHER O'BRIEN.

A correspondent writes as follows to the Cleveland (Roman) Catholic Knight :

On a recent Sunday at St. Patrick's Church, West Side, I was shocked beyond measure by the strange conduct of Rev. Father O'Brien, our recently appointed pas'or. Our congregation has always done its duty nobly in the matter of responding generously to appeals for financial help toward all parochial purposes. On the Sunday alluded to, Fr. O'Brien, regarded by some as a temperance orator, made a most intemperate harangue, and convinced me that there was a temperance of speech as much needed as temperance in alcoholic drinks. I never listened to a wilder discourse. It seems that the contributions of his congregation were not pouring in as fast as the pastor desired, and in hope of frightening his parishioners into greater exertions, he launched out against them such a torrent of abuse and malediction that the congregation were disgusted in the extreme. Among other rash denunciations, Father O'Brien prayed that Heaven would scourge the people of St. Patrick's with the most fearful calamities

— that if they would not give their offerings more abundantly, he wished that God would curse the wealth they possessed, that their arms fall paralyzed by their sides, and the malediction of Heaven and the curse of Ananias and Sapphira fall upon them, etc., and poured out on the devoted heads of the parishioners of St. Patrick's such vituperation and scandalous abuse, that it is a wonder the people could sit patiently in their seats and endure such gross insults.

Now, Mr. Editor, it strikes me that if we had less maledictions and more charity in our public discourses, it would be better for the interests of religion. I would like to ask Father O'Brien, as of course he must be a Biblical scholar, when did our Lord curse his followers, and threaten against them all manner of woe if they did not keep him well supplied with money? Money is preached in our church more than the gospel. But, Mr. Editor, will you please explain the fate of Ananias and Sapphira, as Father O'Brien wished, most vehemently, that the parishioners of St. Patrick's should meet with the same lot? Might it not happen that curses, like chickens, sometimes come home to roost?

At any rate, please inform me, Mr. Editor, what became of Ananias and Sapphira? Since Father O'Brien's discourse I am rather interested.

Yours sincerely,

WEST SIDER.

[The fate of Ananias and his wife, Sapphira, is related in the fifth chapter of the Acts of the Apostles. They were suddenly struck dead in the midst of their sins. The malediction of Father O'Brien is the most fearful that could be uttered by human

lips, and there can be no excuse for such language in the mouth of anyone, much less in a priest of God. We are glad to be able to inform you, and others who have not since then worshiped at St. Patrick's, that Father O'Brien retracted this infamous language the following Sunday. Surely there is need of that Reform (with a big R) in certain quarters of the Cleveland diocese that the Catholic Knight is battling for. — F. D. C. K.]

The inspired word of God says, "Thou shalt not steal, thou shalt not commit murder, thou shalt not bear false witness against thy neighbor," and many other things. Does the church of Rome believe in those commands from on high? Her theology, from beginning to end, clearly demonstrates that she does not. "Believe on the Lord Jesus Christ and thou shalt be saved," said that fearless man of God, St. Paul. "Out of the church of Rome there is no salvation, no matter what you believe," says the Machine. "Come unto me all ye that labor and are heavy laden, and I will give you rest," says the lowly Jesus. The Roman Catholic Machine says, "Come into the sentry box of his Satanic Majesty, the confessional, until I poison your young minds with my filthy questions."

Many an innocent boy and girl has said, "Father, I do not understand what you say," when their thoughts had been dragged through obscene regions hitherto unknown to their innocent hearts. Oh, think of it! A brute of a man asking innocent boys

and girls questions of a licentious nature. Father Chiniquy tells of his first confession. He says to the priest, "Sir, I am very wicked; I have seen, heard and done many things which I regret, but I never was guilty of what you mention to me." Oh, cesspool of iniquity!

Did you ever seriously ask yourself the question, how is it that Roman Catholics can call themselves christians, and swear, and get drunk, and use such filthy and profane language as they are in the habit of doing? Let me tell you why it is that those evil habits are so natural to Romanists. The root of this evil is in the confessional. Times without number have I heard people say when rebuked by some friend for their profanity or vulgarity, "Oh, that is no harm, the priest would say that;" the poor drunkard might exclaim, "Oh, it is no harm, the priest gets drunk," as many of them are in the habit of doing.

Dear reader, I have endeavored in my first chapter to prove to you from the inspired word of God that the Pope of Rome can claim no succession from the Apostle Peter, or from any other of Christ's followers, unless it be Judas.

Now I propose, God helping me, to prove to you from history that the loving God that rules this universe never gave such sinful men as the majority of the popes of Rome have been, any power to represent him. History clearly demonstrates that God was not with them, simply because they were not his.

It is laughable to hear Roman Catholics talking of the spiritual power of the most Holy Father, the Pope. I would like to ask any Roman Catholic where was the power of Clement VII., when, as we are told by the eloquent Spanish orator, Castelar, he was forced to eat the flesh of horses and asses. I have before me a Roman Catholic Ecclesiastical History, published by John Murphy & Co, of Baltimore, and I fail to find in that history the record of a time when honest thinking men were not up in rebellion against a man of sin. Roman Catholics may boast of the unbroken chain from Peter to Leo. XIII. It is simply bosh.

The Boston Pilot, Archbishop Williams' paper, frankly admits that the chain has been broken; that they have lost track of the popes. A lamentable confession for an archbishop to make. You can find this on file in the office of the Pilot; ask for October 25th, 1890. You have it here, word for word. I will also show you that the blessing of the Pope is to be dreaded more than his curse, and it is nothing short of blasphemy to dare to claim any power from on high for such wicked men as the popes of Rome have been.

Read carefully the following article from the Boston Pilot of October 25th, 1890 :

"W. W." Boston : "Will you kindly tell me how many popes there have been, counting from St. Peter ? The Catholic column in the Boston Herald

last week, gave the number as 255 ; an engraving just published in New York gives the number as 259 ; Donahue's Magazine for October gives the number as 253, while the ' List and Portraits of the Popes,' just published by Doyle & Whittle, of this city, says there are 263. Which is correct ?" The answer to this query has been delayed for the purpose of examining authorities on the subject. The result of such examination impresses us that exact chronology of the Roman Pontiffs is a difficult matter to arrange, and where authorities who have made ecclesiastical history an almost life study differ, we do not undertake to give our view as decisive. Most lists have been prepared from ancient pictures and catalogues. Writers do not exactly agree as to the dates of creation to the Papal Chair. Further, during the periods of agitation attending the sojourn of the Papacy at Avignon, and in some of the cases of the anti-popes, some writers count, while others exclude, certain claimants. In this way the number is made to vary from 259 to 263 or 264. This last number is given by a French author in a regular biography of the Roman Pontiffs. The number 259 is given in history, edited by Dr. Neligan. The excisions referred to seem to have been made in this case. The Roman Almanac, a sufficiently good authority, gives the number as 263, which agrees with that given in the "Portraits and List," published by Messrs. Doyle & Whittle, and taken in connection with the fact that one of the Pontiffs-elect, Stephen II., died before consecration, and by several not reckoned, corresponds with the number given in the French biography, it seems as well authenticated as any."

The Pope's Blessing to be Dreaded.

The *Primitive Catholic* states that from the time the Pope blessed Jefferson Davis and the Confederacy the cause of the North was in the ascendancy, until it finally reached a complete triumph. Whether or not this is true, it is in a line with what has over and over occurred when the vicar of anti-Christ blasphemously attempted to bless his followers.

The Pope's blessing, indeed, is more dreaded than his curse. History confirms this statement. There never was an instance of papal blessing but it was turned into a curse. We can prove this from events in our own day. The Pope sent the golden rose (a special mark of favor), with his blessing, to King Bomba, of Naples, and in less than twelve months afterward the king lost his crown and his kingdom. He next sent his blessing to Francis Joseph, Emperor of Austria, and in less than twelve months he was defeated at Sadowa, and lost his Venetian dominions. He then sent it to Queen Isabella, of Spain, and again, within the same short space, she lost both crown and dominions. He then sent it to Louis Napoleon, or rather the Empress Eugenie, which is most remarkable still, as she called that war with Germany "her war;" and again in less than

twelve months France was defeated by Protestant Germany, and the Emperor had to flee to Protestant England for shelter, where he died in exile.

Mrs. General Sherman got the golden rose as a special mark of favor for her service to the church, and it was too much for her, as she died soon after.

The Pope cursed Italy, as he had cursed England under Elizabeth, when he excommunicated Victor Emanuel for seizing the papal dominions, and for making Rome the capital of his kingdom. Since then Italy has risen from being a cipher amongst nations to become a voice and a power in the councils of Europe.

He cursed Germany, and she became the greatest power of continental Europe.

The Pope sent his blessing to that French showman, Boulanger, and in less than two weeks after he had to flee for his liberty, and took refuge in Germany, and is now an exile in the Island of Guernsey.

The Princess of Brazil, when nearing her confinement, requested the interposition of the Pope, and his blessing upon her child. She received it and the child was born deformed.

Maximilian was killed a short time after being blessed by the Pope as Emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction.

The Pope neglected some official business in order to give his special blessing to an English steam-

er laden with sisters of charity for South Africa in 1870, and it never reached its destination. Every soul perished.

The Empress of Brazil was blessed but once, but that was enough, she broke her leg three days after.

It will be remembered that the floating palace delayed its starting from Montevideo to Buenos Ayres until it received the assurance of safety in the papal blessing, then raised its anchor, sailed out to sea—and went down in two days.

McGlynn tells us that he has grown fat and happy on the Pope's curse; and the editor of this paper has reason to bless God for the day the Abbott Benedict cursed him with bell, book and candle, and he left Gethsemane Monastery in Kentucky, with the mark of Cain, as it were, upon him. Since then he has grown strong, healthy and happy, whereas the old man who did the cursing was stricken with paralysis and died recently.

The following is a record of those Romish saints and popes who have been doing this cursing. Surely curses are like chickens, they come home to roost :

A Terrible Record.

THE POPES OF ROME AND A HISTORY OF THEIR LIVES.

Of the two hundred and ninety-four Popes thirty-one were designated usurpers, or anti-popes.

Sixty-four Popes called legitimate died violent deaths. Of this number eighteen were poisoned, namely: John XI., Clement II., Damascus II., Stephen IX., John XIII., Pascal II. (the same who disinterred and insulted the dead bodies of Henry IV. of Germany and Clement II.), Benedict IX., Alexander V., Pius III., Alexander VI., Adrian VI., Marcellus II., Urban VII., Clement VIII. and Clement XIV., Leo XI. and Leo XII., according to Bianchi Giovina, and finally Leo X., of whom it is not certain whether he died of poison or of an evil disease. Four popes were assassinated—John VIII., Leo VI., Leo VII. and John XII. Then thirteen others died various deaths—Stephen VII. was strangled, Leo III. and John XVI. were mutilated, John X. was smothered, Benedict VI. was throttled with a rope, John XV. was famished as well as Gregory XVI., according to Gualtero; Lucius II. was stoned to death, Gregory VIII. encaged in a prison of iron, and Celestine V. by means of a nail driven into his temples. Boniface VIII. committed suicide; Clement V. was burned to death upon a bed of agony. Urban VI. was precipitated from his horse and killed by the fall. Paul II. succumbed beneath the crushing weight of his tiara, and Pius IV. died of excess in the arms of a woman. Sixty-four Popes out of the two hundred and sixty-three have perished in extraordinary manners, not counting a score of others who died suddenly from the effects of chagrin in consequence of misfortunes they had to endure, especially Gregory IX., Innocent IV., Paul III., Paul IV. and Gregory XIII. Twenty-six Popes have been deposed, expelled or exiled, not counting the Popes at Avignon. They were Sergius III., Benedict V., Leo VIII., John

XIII., Benedict VIII., Sylvester III., Gregory V., VII., IX., XII., Alexander III., Urban V., Pascal II., Gelasius II., Innocent II., Eugenius III., Adrian IV., Lucius III., Martin IV., Pius VII., and John XXIII., whom Martin V. chased as if he had been a ferocious beast. Many popes have been accused of murder. Twenty-eight popes invoked foreign aid to maintain them in their See. Stephen II. appealed to Pepin and the Franks; Adrian I. to Charlemagne; John VIII. to the Franks and Charles the Stammerer; Formocus to Arnolphe the Emperor of Germany; John II. to Otho I.; John XV. and Gregory V. appealed to Otho III.; Leo IX. to Henry III.; Gregory VII. to Henry IV. and Robert Guiscard; Nicholas II. invited Frederic Barbarossa; Urban IV. and Clement IV. drew to them Charles of Anjou; Boniface VIII. drew Charles of Valois; John XXII. the Austrians of Frederick the Beautiful; Innocent VI. appealed to Charles IV. of Germany; Urban VI. to Louis of Hungary; John XXII. to Sigismund; Sixtus IV. to the Turks for the destruction of Venice; Innocent VIII. to Charles VIII. of France; Alexander VI. to the French of Louis XII. and the Spaniards of Ferdinand the Catholic; Julius II. to the French, to Maximilian of Austria, to the Spaniards and the English; Leo X. to Charles V., to Henry VIII. of England and to Ferdinand of Astoria; Clement VIII. to Charles V.; Paul IV. to Henry II. and Soliman; Gregory XVI. twice to Prince Metternich; Pius IX. to the Austrians, to the Spaniards, twice to the French, to the Neapolitans of Ferdinand II., to the black bands of Lamoriciere, to the brigands of Francis II., and to the volunteers of the Catholic and even heretical world. In brief, ninety popes have died violent deaths, been ex-

pelled, dropped or exiled ; thirty-five who merited the same were false to the Pontifical institution ; twenty-eight there were who would have undergone the same chastisement had not the foreigner interfered to save them ; in all, one hundred and thirty-five popes out of the two hundred and sixty-three who have been unworthy of their position. What dynasty, what institution in the world has ever had such a history ! — *Converted Catholic.*

Bishop's Oath.

“ I, G. N., elect of the church of N., from henceforth will be faithful and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our lord, the lord of N., Pope N. and to his successors canonically coming in. I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized or hands anywise laid upon them, or any injuries offered to them, under any pretence whatsoever. The counsel which they shall entrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman Papacy and the royalties of St. Peter, saving my order against all men. The legate of the Apostolic See, going and coming I will honorably treat, and help in his necessities.

The rights, honors and privileges, and authority of the holy Roman Church, of our lord the Pope and

his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any council, action or treaty, in which shall be plotted against our said lord, and the said Roman Church, anything to the hurt or prejudice of their persons, right, honor, state or power; and if I shall know any such thing to be treated or agitated by any whomsoever, I will hinder it all I can; and as soon as I can, will signify it to our said lord, or some other, by whom it may come to his knowledge. The rules of the Holy Fathers, the Apostolic decrees, ordinances, or disposals, reservations, provisions and mandates, I will observe with all my might, and cause to be observed by others. Heretics, schismatics and rebels to our said lord, or his aforesaid successors, I will to the utmost of my power persecute and oppose. I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the Apostles every three years, and give an account to our lord and his aforesaid successors of all my pastoral office, and of all things anywise belonging to the state of my church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the Apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially

empowered, a member of my chapter or some other in ecclesiastical dignity, or else having a parsonage ; or in default of these, by a priest of the diocese ; or in default of one of the clergy (of the diocese), by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out, by lawful proofs, to be transmitted by the aforesaid messenger, to the Cardinal proponent of the holy Roman Church, in the congregation of the sacred council. The possessions belonging to my table I will neither sell nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, no not even with the consent of the chapter of my church, without consulting the Roman Pontiff. And if I shall make any alieration, I will thereby incur the penalties contained in a certain constitution put forth about this matter.

“ So help me God and these holy Gospels of God.”

Priest's Oath.

“ I, A. B., do acknowledge the ecclesiastical power of his holiness and the mother church of Rome, as the chief Head and matron above all pretended churches throughout the whole earth ; and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith, against all heretical kings, princes, states or powers,

repugnant unto the same; and although I, A. B., may follow, in case of persecution, or otherwise to be heretically despised, yet in soul and conscience I shall hold, aid and succor the mother church of Rome, as the true, ancient and apostolic church: I, A. B., further do declare not to act or control any matter or thing prejudicial unto her, in her sacred orders, doctrines, tenets or commands, without leave of its supreme power or its authority, under her appointed, or to be appointed; and being so permitted, then to act, and further her interests more than my own earthly good and earthly pleasure, as she and her Head, his holiness, and his successors have, or ought to have, the supremacy over all kings, princes, estates or powers whatsoever, either to deprive them of their crowns, sceptres, powers, privileges, realms, countries or governments, or to set up others in lieu thereof, they dissenting from the mother church and her commands."

Jesuit's Oath.

I, N., now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed St. John the Baptist, the holy Apostles Peter and Paul and the saints and sacred hosts of Heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, the Pope, N., is Christ's Vicar General, and is the

true and only head of the Universal Church throughout the earth, and that, by virtue of the keys of binding and loosing, given to his Holiness by Jesus Christ, he hath power to dispose of all heretical kings, princes, states, commonwealths, governments, all being illegal without his sacred confirmation, that they may be safely destroyed, therefore to the utmost of my power I will defend this doctrine and his Holiness' rights and customs against all usurpers of the heretical and Protestant authority whatsoever, especially against the now pretended authority of the Church of England and all adherents, in regard that they be usurped and heretical, opposing the sacred Mother Church of Rome. I do renounce and disown all allegiance as due to any heretical king, prince or state named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be, and to do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended power, legal or otherwise. I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest, to keep secret and

private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my ghostly father, or by any one of this convent. All of which I do swear by the Holy Trinity and Blessed Sacrament, which I am now to receive, to perform and on my part to keep inviolably, and to call all the heavenly and glorious host of Heaven to witness my real intentions to keep this my oath. In testimony hereof, I take this most holy and Blessed Sacrament of the Eucharist and witness the same further with my hand and seal in the face of this holy convent.

Oath of a Layman.

Commonly called the Creed of Pope Pius IV.

I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed which the holy Roman Church maketh use of. To wit: I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible ; and in one Lord Jesus Christ, the only begotten son of God, born of the Father before all ages ; God of God ; Light of light ; true God of the true God ; begotten, not made, consubstantial with the Father, by whom all things were made. Who, for us men, and for our salvation,

came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us under Pontius Pilot, suffered, and was buried. And the third day he rose again according to the Scriptures ; he ascended into Heaven, sitteth at the right hand of the Father, and shall come again with glory to judge the living and the dead, of whose kingdom there shall be no end. I believe in the Holy Ghost, the Lord and the life-giver, who proceedeth from the Father and the Son : who, together with the Father and the Son, is adorned and glorified ; who spake by the prophets. And in one holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins ; and I look for the resurrection of the dead, and the life of the world to come. Amen.

I most steadfastly admit and embrace the apostolic and ecclesiastical Traditions, and all other observances and constitutions of the same church.

I also admit the holy Scriptures, according to that sense which our holy mother the Church hath held and doth hold, to whom it belongeth to judge of the true sense and interpretation of the Scriptures ; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly Seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salva-

tion of mankind, though not all for every one ; to wit: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order and Matrimony : and that they confer grace : and that of these, Baptism, Confirmation and Order, cannot be repeated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist there is truly, really, and substantially the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calleth Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the saints reigning together with Christ are to be honored and invocated, and that

they offer prayers to God for us, and that their relics are to be held in veneration.

I most firmly assert that the images of Christ, of the Mother of God ever Virgin, and also of other Saints, ought to be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and General Councils, and particularly by the holy Council of Trent. And I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church hath condemned, rejected and anathematized.

I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, by God's assistance, to the end of my life.

A Popish Bull, or Curse.

PRONOUNCED ON REV. WM. HOGAN, FORMERLY A
PAPAL PRIEST IN PHILADELPHIA.

“ ‘ By the authority of God Almighty, the Father, Son and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all Celestial Virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubim and Seraphim, and of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all Saints together with the Holy elect of God ;’ — May he, William Hogan, be damned. We excommunicate and anathematize him from the threshold of the Holy Church of God Almighty. We sequester him, that he may be tormented, disposed and be delivered over with Dathan and Abiram, and with those who say unto the Lord, ‘ Depart from us, we desire none of thy ways ;’ as a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him and make satisfaction. Amen.

“ May the Father, who creates man, curse him ! — May the son who suffered for us, curse him ! — May the Holy Ghost, who is poured out in baptism, curse him ! — May the Holy Cross, which Christ for our

salvation, triumphing over his enemies, ascended, curse him !

“ May the Holy Mary, ever Virgin and mother of God, curse him ! — May St. Michael, the Advocate of the Holy Souls, curse him ! — May all the Angels, Principalities and Powers, and all Heavenly Armies, curse him ! — May the glorious band of the Patriarchs and Prophets, curse him !

“ May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ’s Apostles together, curse him ! And may the rest of the Disciples and Evangelists, who by their preaching converted the universe, and the holy and wonderful company of Martyrs and Confessors, who by their works are found pleasing to God Almighty ; — May the holy choir of the Holy Virgins, who, for the honor of Christ, have despised the things of the world, damn him ! May all Saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him !

“ May he be damned wherever he be, whether in the house or in the alley, in the woods or in the water, or in the church ! May he be cursed in living and dying !

“ May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting and sleeping, in slumbering and in sitting, in living, in working, in resting and * * * and in blood letting !

“ May he be cursed in all the faculties of his body !

“ May he be cursed inwardly and outwardly ! May he be cursed in his hair ; cursed be he in his brains and his vertex, in his temples, in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers !

“ May he be damned in his mouth, in his breast, in his heart and purtenances, down to the very stomach !

“ May he be cursed in his * * * and his * * * ; in his thighs, in * * * , and his * * and in his knees, his legs and his feet and toe-nails !

“ May he be cursed in all his joints and articulation of the members ; from the crown of his head to the soles of his feet may there be no soundness !

“ May the Son of the living God, with all the glory of his majesty, curse him ! And may Heaven, with all the powers that move therein, rise up against him, and curse and damn him, unless he repent and make satisfaction. Amen ! So be it. Be it so, Amen ! ”

Opinions of Distinguished Men.

There is not one of the large daily newspapers of Boston that has not been working almost constantly in the interests of Romanism during the several months of the late Protestant-Jesuit controversy.

The conspiracy of the press of Boston to cheat the public on news and facts to which it is entitled, is a reproach to our civilization, and deserves the derision and scorn of all honest men.—*Prof. L. T. Townsend, Boston University.*

In seven years \$1,713,490 of public money has been delivered over to the Roman Catholic Church to make Romanists of the American Indians. In seventeen years that alien church has received from the public funds of the city of New York, \$10,915,810.—*Rev. Richard Harcourt.*

For every 10,000 inhabitants, the Roman Catholic schools produce 1,400 illiterates, 410 paupers, and 160 criminals.—*Rev. Richard Harcourt.*

Nothing is more certain than that we are living in a grave and awful time. The *Pilot* says, "No good government can exist without religion, and there can be no religion without the Inquisition. It is wisely designed for the perpetuation and permanence of the true faith." Is this Boston? Is this America? Is this the nineteenth century? I tell you, ladies and gentlemen, every drop of blood in my body boils when I read that.—*Rev. R. S. McArthur, in Tremont Temple, Boston.*

We will take this country and build our institutions over the grave of Protestantism.—*Priest Hecker.*

The common school system of the United States is the worst in the world.—*Cardinal Manning.*

I frankly confess that the Catholics stand before the country as the enemies of the public schools.—*Father Phelan.*

They who send their children to the public schools cannot expect the mercy of God; they ought not to

expect the sacraments of the church in their dying moments.—*Father Walker, New York.*

The public school system is a disgrace to the civilization of the nineteenth century.—*Bishop Hughes.*

The public school is a national fraud ; it must cease to exist, and the day will come when it will cease to exist.—*Priest F. S. McCarthy, a Jesuit.*

It will be a glorious day for the Catholics of this country when, under the blows of justice and morality, our school system shall be shivered to pieces.—*Cincinnati Catholic Telegraph.*

Unless you suppress the public school system as at present conducted, it will prove the damnation of this country.—*Father Walker.*

The public school system is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and should be abolished forthwith.—*New York Tablet.*

The public schools are devouring fires and pits of destruction ; they ought to go back to the devil, from whence they came.—*Freeman's Journal.*

Swearing, cursing and profane expressions are distinctive marks of public school children.—*Second Provincial Council of Oregon, 1881.*

The public school system is grossly and monstrously immoral ; it is a blot, a blemish, and a disgrace on this country, and a living scandal and an opprobrium, which covers its promoters with shame and infamy.—*Archbishop Serher.*

The public schools have produced nothing but a godless generation of thieves and blackguards.—*Priest Schauer.*

Not only is the papal sword drawn for the destruction of the priceless public schools — its very scabbard is thrown away. Parochial schools are rising from sea to sea, and the entire papal hierarchy is united against our system.—*Rev. Jos. Cook, (Evangelist.)*

We have about 17,000 newspapers in this country. I do not know that there are 200, or perhaps not over 150, of these papers that are not, to a considerable degree, under the power of Rome at this moment.—*Rev. R. S. McArthur (Baptist), New York.*

The "Hamilton" School in the city of New Haven, Conn., is a distinctively Catholic school, of 500 children, taught by eleven Sisters of Mercy at a cost to the city of \$5,000. In New Britain, in the same state, the Catholic school was adopted by the town, and is supported at a yearly expense of \$3,000. In Waterbury, the parochial school is supported out of the public fund.—*Arnold Publishing Company, Boston.*

I can scarcely withhold myself from joining in the wish of Silas Deane, that there was an ocean of fire between this and the old world.—*Thomas Jefferson.*

I do not pretend to be a prophet ; but, though not a prophet, I see a very dark cloud on our horizon, and that cloud is coming from Rome. It is filled with tears of blood.—*Abraham Lincoln.*

We are fast becoming a conquered people. All the elements that have made our Constitution work so easily for one hundred years, are changing every day with every foreign vessel that lands its cargo at Castle Garden. In another generation your children and children's children will be in the minority, and

aliens will possess the land.—*Bishop A. C. Coxe, (Episcopal.)*

The crucial test for the American Republic will come in the early part of the twentieth century, and as the Huns swept down on Rome, so will a vast horde sweep down on America.—*Macaulay.*

Out of every 100 persons in New York, 80 are foreign born, or children of foreign born parents; Cincinnati, 60; Boston, 69; Brooklyn, 67; Washington, 71; St. Louis, 78; San Francisco, 78; Cleveland, 80; Detroit, 84; Milwaukee, 84; Chicago, 78.—*Bishop F. F. Hurst (Methodist).*

Americans must be blind indeed, if they cannot see that the day is very near when the Jesuits will rule their cities, from the magnificent white house at Washington to the humblest civil or military department of this vast Republic.—*Rev. Charles Chini- quy, in "Fifty Years in the Church of Rome."*

The Pope of Rome is at the head of a conspiracy to destroy this Republic. It is the madness of folly to ignore present danger. Stand by your country, your God and your flag.—*Rev. F. G. White (Presbyterian), Stanford, Ill.*

We are faced with two dangers, — the aggressiveness of Romanism and the apathy of Protestants.—*Rev. O. P. Gifford (Baptist), Boston.*

The most open, pronounced enemy of every principle of the United States is the Roman Catholic Church. Mark my words, the time is sure to come, and that ere long, when Romanism will have the public school moneys of our commonwealths divided, and a large share appropriated to their denominational institutions, unless freemen arouse and pro-

tect the treasuries on which they have already begun to make attacks. — *Rev. I. F. Lansing (Congregational), in "Romanism and the Republic."*

Romanism is a foreign institution. The adherents of the Roman Catholic Church in this country to-day are the representatives of a foreign power, intriguing in our political affairs, filling our legislative halls and lobbies, and seeking to control the destiny of this country. American Romanism has two faces, one toward Rome, and the other toward the simpletons who are ready to believe their protestations of loyalty to our native land. The momentous, the perilous fact, is the public indifference. The public peril is neglected for personal aims. The press panders, the politicians trim, the preachers doze, and the priests sow tares. The country drifts, drifts, drifts. Meanwhile duty commands every voice to cry aloud and spare not.—*Rev. Leroy M. Vernon, Syracuse, N. Y., eighteen years a missionary in Italy.*

Romanists use two sets of books, one with which to deceive Protestants, and the other with which to enslave their subjects.—*Rev. Richard Harcourt, in "The Great Conspiracy Against the Public Schools."*

AN APPEAL.

Dear reader, have you read these pages carefully? If so. do they meet with your approval? My fond hope is that you may approve of the spirit displayed through this humble work, and that you will help to circulate it among your neighbors. If you have a dear friend at a distance, send him or her a copy of this book ; by so doing you will be helping us in our uphill work, and at the same time you will be doing the work of the dear master by exposing the blackest error that has ever cursed the human mind. I will say to anyone thus helping us that they will have our prayers that the Great Jehovah may bless them in all their undertakings.

THOMAS RUSH.

WOMAN'S VOICE

— AND —

Public School Champion.

A bright, newsy, **Weekly Paper**, treating of all reforms that affect Women; is a firm defender of the **Public Schools**, and gives information concerning them. It contains reports of the

W. C. T. U., King's Daughters and Missions.

Exposes the dangers threatening the nation from Immigration,

The **LIQUOR TRAFFIC** and **ROMANISM.**

Gives full reports of the world-renowned
Boston Music Hall patriotic Sunday
afternoon meetings.

Price \$1. a year. Sample Copies 3c.

ADDRESS,

ELIZA TRASK HILL,

EDITOR AND GEN'L MANAGER,

Room 9 Tremont Temple, BOSTON, MASS

WHEN YOU DESIRE

CARDS, ENVELOPES,
STATEMENTS, BILL HEADS,
LETTER PAPER OR CIRCULARS,
AT REASONABLE PRICES,

— CALL ON —

**S. WOODBERRY & CO.,
PRINTERS,**

105 Summer Street, BOSTON.

First-class work, Fair Prices and Promptness
ARE CHARACTERISTICS OF THIS HOUSE.

BOOK AND PAMPHLET PRINTING A SPECIALTY.

OFFICE OF

The Reform Standard,

A local newspaper devoted to the general interests of Revere, and a first-class ADVERTISING MEDIUM.

If you are not Thoroughly Posted

ON THE

Great Roman Catholic Conspiracy,

IT IS YOUR OWN FAULT.

You can have all the latest and freshest news of this conflict, delivered at your home each week, for

\$2.00 PER YEAR,

BY SUBSCRIBING FOR THE

British American Citizen.

PUBLISHED AT

7 BROMFIELD STREET,

BOSTON, MASS.

Samples sent Free. All Newsdealers Sell it for 5 cents.

PROF. DRURY, DERMATOLOGIST

LOSS OF HAIR IN BALD

PATCHES.

LOSS OF

all CHRONIC



GENERAL

HAIR, AND

Skin Diseases.

BALD PATCHES,

(*Alopecia A reata*)

LOSS OF HAIR IN CIRCULAR PATCHES.

The effectual cure of the following diseases guaranteed: The EYE-BROW and EYE-LASH restored and lengthened; ALOPECIA CALVA, total absence of the Hair. ALOPECIA VULGARIS, progressive falling of the hair. TINEA DECALVANS, or smooth ring-worm. TINEA TONSURANS, or common ring-worm. TINEA FAVOSA, or honey comb ring-worm. SYCOSIS, inflammation of the hair follicles of the face. PITYRIASIS, or dandruff. SCABIES. ECZEMA. SEBORRHOEA. PSORIASIS. SYPHILHILODERMA.

Superfluous Hairs permanently removed by a new process, without pain or disfigurement, OR BY a NEW PROCESS of ELECTRICITY.

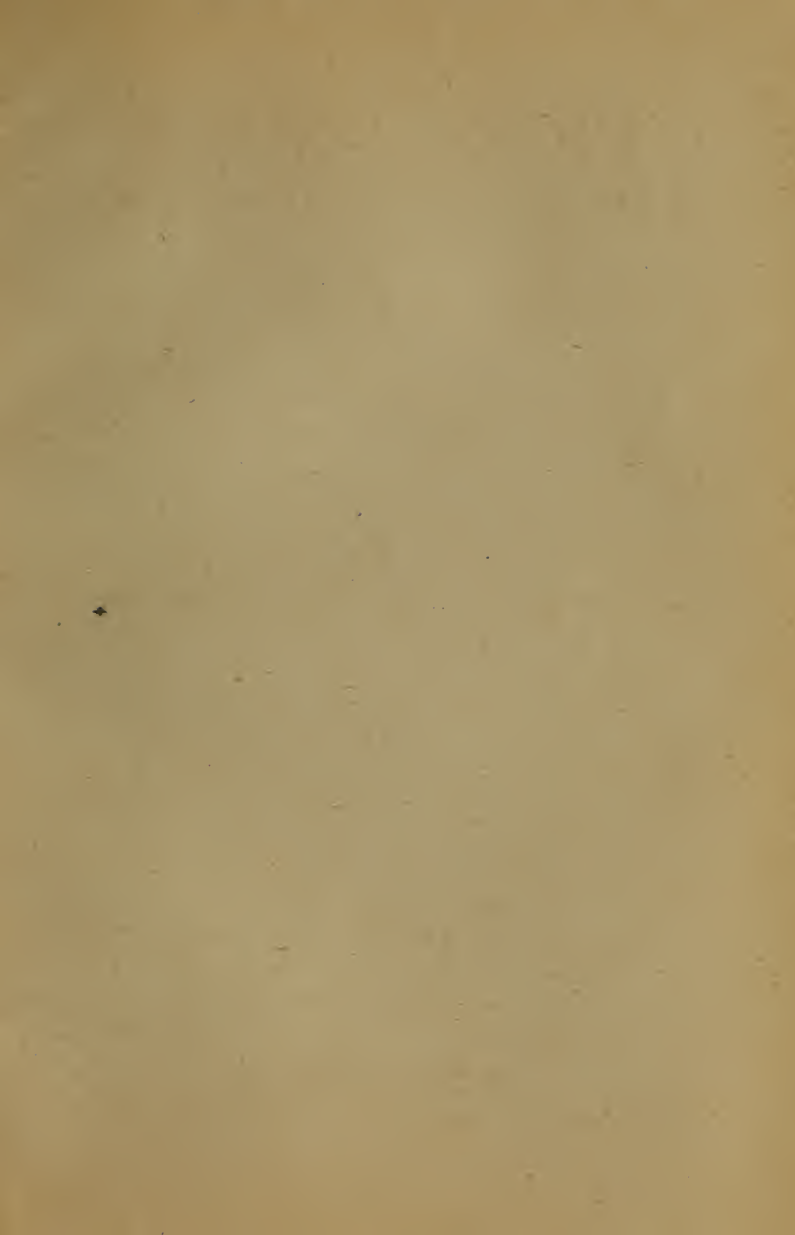
MOLES, WARTS, BIRTHMARKS

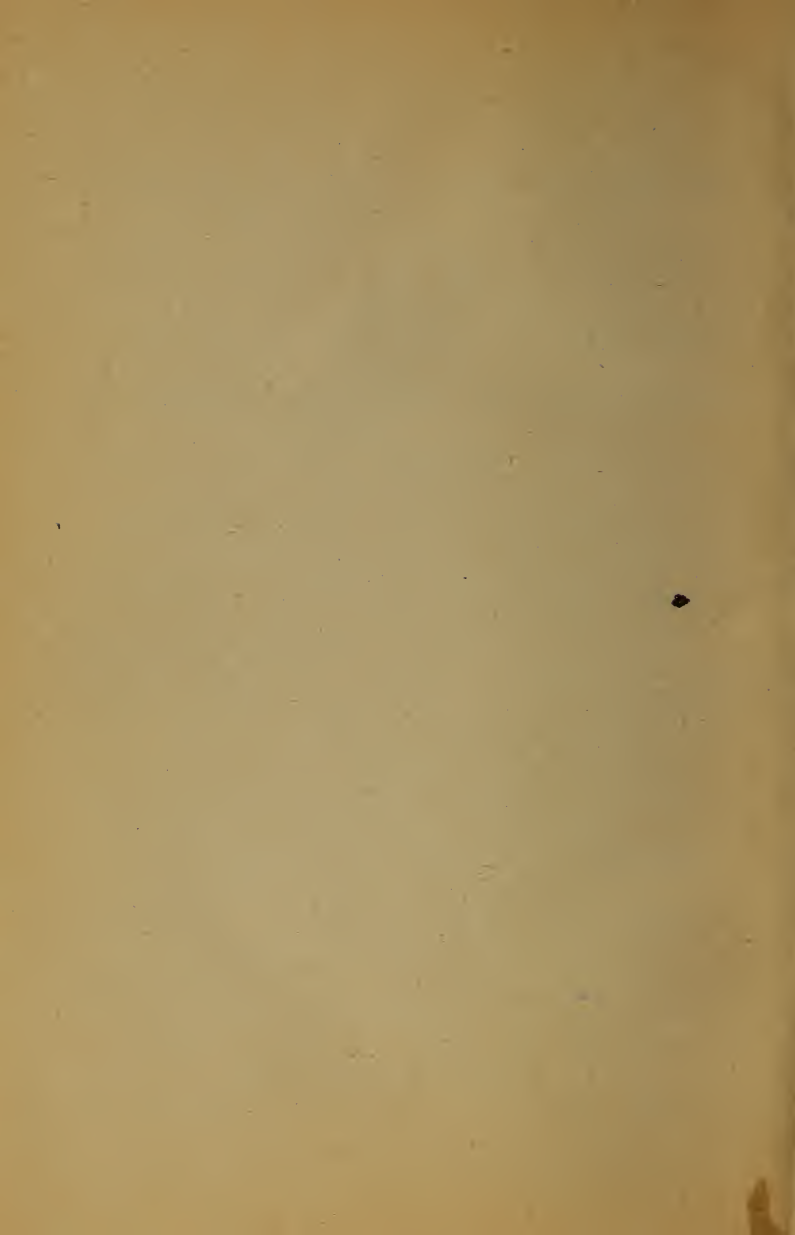
REMOVED WITHOUT SPOT OR BLEMISH.

Send one cent stamp for Illustrated Pamphlet.

PROF. DRURY,
DERMATOLOGIST.

168 Tremont Street, - BOSTON, MASS.





ANTI-PAPAL PUBLICATIONS.

The Roman Catholic Machine turned inside out. By Thomas Rush,	\$.25
Rush's What I Learned from the Bible.10
Chiniquy's Fifty Years in the Church of Rome	2.00
Chiniquy's Priest, Woman and Confessional,	1.00
Lansing's Romanism and the Republic, - -	.75
Guinness' Romanism and the Reformation, -	1.50
Miss Edith O'Gorman, Convent Life Unveiled,	1.25
Merriam's Wm. Prince of Orange, - - -	1.50
Papal Pretensions Exposed, by Bishop Stross- mayer, - - - - -	.10
Cruelty of Romanism, published by Rush, -	.10
Gury's Doctrines of the Jesuits, - -	1.50
" " " paper cover,	.75
Hislop's The Two Babylons, - - -	2.00
Cusack's Nun of Kenmare, - - -	1.50
" Life inside the Roman Catholic Church, - - - - -	1.75
Maria Monk's Awful Disclosures, - -	.50
The British American Citizen, yearly, -	2.00
The Woman's Voice, yearly, - - -	1.00

And all anti Catholic works will be sent on receipt of price.

THOMAS RUSH,

78 Brighton St., BOSTON, MASS.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Jan. 2006

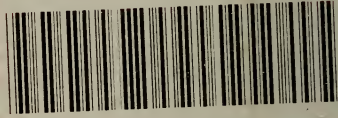
PreservationTechnologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

BX
1765

LIBRARY OF CONGRESS



0 017 318 483 9

